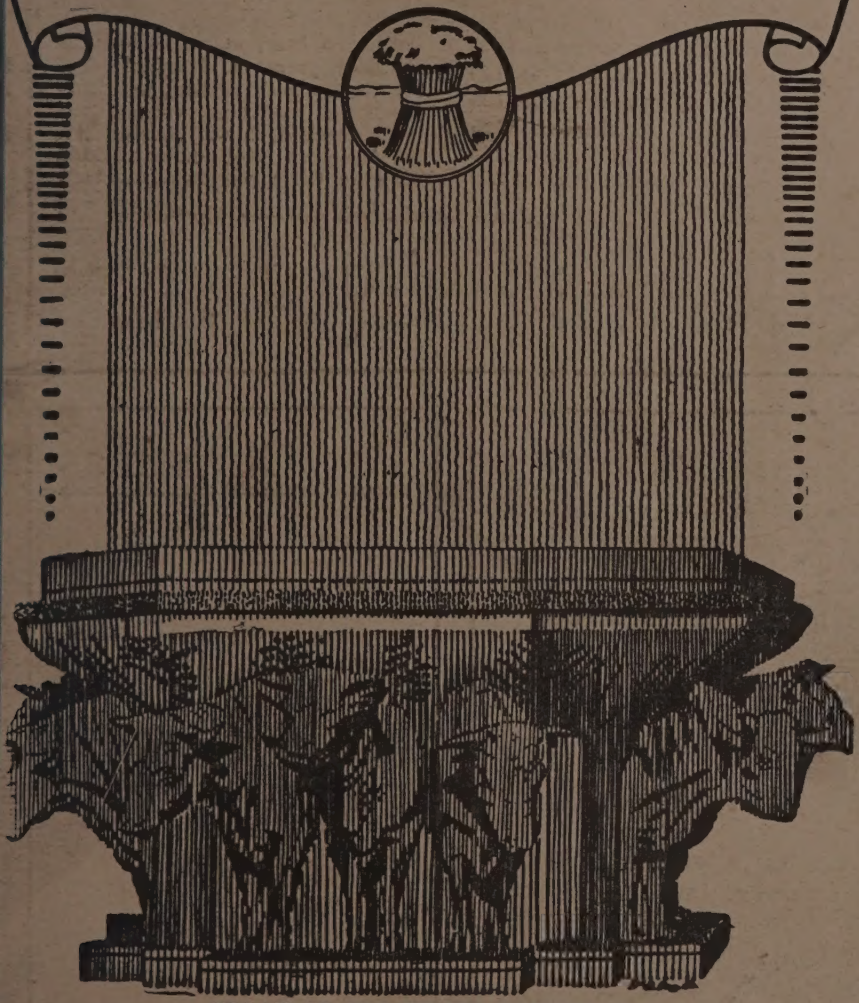
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY OF
THE CHURCH OF JESUS CHRIST OF LATTEA-DAY SAINTS
Soom 29 Bishop's Building, Salt Lake City, Utah

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VOLUME VIII **DECEMBER, 1921** NUMBER 12

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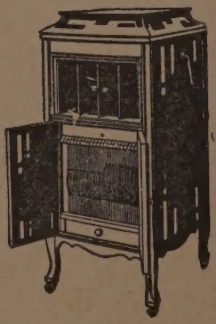

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The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

CONTENTS

DECEMBER, 1921

The General Relief Society Choir.....Frontispiece

A Little Child at the Christmas Tide.....
.....L. Lula Greene Richards 675

General Conference of Relief Society.....
.....Amy Brown Lyman, General Secretary 677

Out of the World.....G. Milton Babcock 709

World Happenings.....James H. Anderson 716

Editorial: The Year's Old Age..... 719

Guide Lessons for February..... 722

Life's Mirror, Words by Madeline Bridges, Music by Edna H. Coray 730

The Character Builder for 1922

In 1922 The Character Builder will enter upon its 21st year under the present editorial and business management. Its articles on CHILD WELFARE, VOCATIONAL GUIDANCE AND HUMAN CONSERVATION in 1922 will be the best that have ever been published. Every Latter-day Saint should read them. Every home needs The Character Builder; it has now been published in Salt Lake City for twenty years. It is only $1 a year. Send $1 for 1922 to Dr. John T. Miller, editor, 625 South Hope St., Los Angeles, California. (If you will send $2.50 for Dr. Miller's new book on HUMAN CONSERVATION before Jan. 1, 1922, the Character Builder will be sent you a year free.)

A LITTLE CHILD AT THE CHRISTMAS TIDE

L. Lula Greene Richards.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven." —Matt. 18:3-4.

Father, thou who rulest all,
Hear, I pray, my fervent call!
If I have, by act or word,
Any soul's resentment stirred—
Given small or grave offense,
Let me make full recompense,
With a spirit kind and mild,
Humble as a little child.

Where my own heart has been pained.
Let forgiveness be maintained—
Loving charity be shown
As a mantle 'round me thrown.
In thy kingdom, pure and free,
Let me serve and rest with thee,
Grateful, helpful, undefiled—
Trusting as a little child.

Let dear Christmas bring to earth
Joy anew for Jesus' birth—
And the New Year, void of strife,
Wake to higher, nobler life
Childhood fair, and age and youth,
For his reign of peace and truth.
Father, show me thou hast smiled
On me as thy little child.

L. Lula Greene Richards.

THE GENERAL RELIEF SOCIETY CHOIR

THE

Relief Society Magazine

Vol. VII DECEMBER, 1921 No. 12

General Conference of Relief Society

Amy Brown Lyman, General Secretary.

The semi-annual conference of the Relief Society, held October 4 and 5, was unusually well attended, and the interest was keen throughout. There was the usual spirit of love and good fellowship, which was auspicious and inspiring. The weather was ideal, which added greatly to the comfort of a fall conference. The conference opened with the business session, held in the Bishop's Building, the morning session for general and stake officers, and the afternoon session for general and stake officers and ward presidents. At the general session held for Relief Society workers generally, and the public, the Salt Lake Assembly Hall was taxed to the limit to accomodate the large numbers of interested listeners, and many stood in the aisles and at the back of the hall throughout the afternoon meeting. At the general officers' meeting, seventy-two stakes out of eighty-five were represented, thirteen only being not represented. The representation and attendance was as follows: General Board members, 18; mission presidents, 5, representing the Mexican and California missions and the Central, Northern, and Western states missions; stake presidents, 53; stake counselors, 73; secretaries and secretary-treasurers, 33; treasurers, 10; choristers, 5; organists, 4; class supervisors, 15; additional stake board members, 156; visitors, 86; total 458. In addition to this number of general and stake officers, there were in attendance at the afternoon general officers' meeting, 90 ward presidents. Between the two sessions for officers, on Tuesday, a cafeteria luncheon was served by the General Board, and on Tuesday night a musicale and reception were given at the McCune mansion for all of the officers in attendance.

The music for the conference was in charge of the General Chorister, Mrs. Lizzie Thomas Edward, who was sym-

pathetically assisted by Miss Edna Coray, General Organist. The numbers were all greatly enjoyed, and especially those by the Relief Society Choir. An interesting feature was the singing of "Come, come, ye saints," by the entire audience at the afternoon general session. Because of the fact that this hymn has been studied and dramatized throughout the Relief Society, and is therefore thoroughly familiar to all, its rendition by the large audience was impressive and inspiring.

A striking feature of the conference was the decision of the women assembled to establish, at the Brigham Young University, a Memorial Loan Fund, for girls, in honor of the late President Emmeline B. Wells.

Another interesting matter, aside from the regular program, was the adoption of the resolution in favor of the limitation of armaments. Copies of the resolution were later sent to the National Council of Women.

President Clarissa S. Williams, in her own dignified and gracious manner, presided at each of the sessions of the conference. She was faithfully supported by her two charming and devoted counselors, Mrs. Jennie B. Knight and Mrs. Louise Y. Robison.

GENERAL OFFICERS' MEETING.

MORNING SESSION.

The first meeting of the conference was opened by the favorite hymn, "Our mountain home so dear," followed with prayer by Mrs. Florence Knight, president of the Relief Societies of the Western States mission. President Clarissa S. Williams, in opening the conference, asked for the love and confidence and prayers of the women of the Relief Society, in behalf of the General Board, in order that the Board may carry forward the great and mighty work which has been assigned to it. President Williams expressed the prayer that love and hope, harmony and good feeling may ever be in the General Board, that the members may love and respect one another, and may feel that the work of the Lord is greater than any personal ambition, that the Board may be united as a group of workers, sustaining one another, and enjoying the confidence and the love of one another, and of all Relief Society women. Her prayer was also that, in the stakes of Zion, love and harmony may be maintained and that all the members of the Relief Society may feel to sustain their local, stake and general officers, and give the best that is in them for the great cause.

The work which has been done by the stakes and wards,

during these last six months, has been a very wonderful work, and extremely satisfactory to the General Board. The members of the Board who have visited the stakes, report that Relief Society women everywhere are being regarded as powers in the local communities, as it is proper they should be; that they are endeavoring to raise community standards by setting up high ideals and by giving intelligent and faithful service. Relief Society women are the mothers of the community, and through their faith and works, and their desire to do right, and to live uprightly before their heavenly Father, they will be blessed with his Holy Spirit to assist them in going forward with the work to which they have been assigned.

President Williams spoke favorably of the auxiliary group conventions which are held in most of the stakes, and which in her estimation are preferable to the one-day auxiliary conferences. She hoped that some day these will be held in all the stakes. In these conventions, Relief Society women are benefited not only by their own general representatives, but by the representatives of the other auxiliaries who are also in attendance, and the association together in general sessions of all of the auxiliary groups is improving and beneficial.

The speaker expressed pleasure in seeing so many officers present, mentioning especially the mission presidents. To all of them she extended love and greetings, and asked for divine guidance throughout the conference.

At this point, President Williams announced the death today of President Orville S. Thompson, of Millard stake, and said that a telegram had been sent to Sister Thompson in behalf of the General Assembly.

The subject "Stake Conferences" was discussed by Mrs. Nellie P. Head, president of the Oneida Stake Relief Society, and Mrs. Ida Treseder, president of the Ogden Stake Relief Society.

MRS. NELLIE P. HEAD.

To me the preparation and the conducting of a stake conference, or group convention, is a very important matter. When the program outlines reach us from the general board, we meet immediately in a stake board meeting and very carefully go over every detail and discuss every point. We believe in early prepartion and in the division of responsibility. A certain responsibility is placed upon each of the presidency; for example, one may be asked to be responsible for the general arrangement, another for the music, another

for flowers. Committees from the stake board are also appointed, and given certain definite work to do. If there are any failures, the responsibility of the failures is placed where it belongs. In our preparation we live over the whole conference and try to prepare ourselves for any emergency which might occur. In addition to our general arrangement, we make it a point to prepare for, and to have, good order throughout our meeting. It is understood by our women that they come into a meeting, not to visit and talk, but to receive instructions and enjoy the Spirit of the Lord. We try to be so orderly that it is not necessary for our meetings to be called to order. In our general preparation for our conference, we also include spiritual preparation. Our officers and board members pray earnestly for help and guidance and for the Spirit of the Lord to be present. For the last two years the Oneida stake has held a group convention, and we like this arrangement much better than the old arrangement for a one-day Relief Society conference.

MRS. IDA M. TRESEDER.

In the Ogden stake we still hold stake conferences, one in May and another in November. The first step in arranging for a stake conference is to call a meeting of the stake board, several weeks before the conference, to formulate plans; for, in stake conferences as in everything else, the greater the preparation, the greater the success. At this first meeting we name our committees and outline our work. We also appoint members of the board to certain specified tasks, one to look after the house—the heating and ventilating, and another distribution of song books, etc., etc. We ask one of the wards to look after the ushers, and another the decorations, and to another we assign the entire musical program. The regular program is always arranged and assigned early, in order to give those who take part plenty of time for preparation. The program is also carefully timed, so that there is plenty of time for the general board visitor. All meetings begin promptly and close promptly on time. Just preceding the first meeting, a short prayer meeting is held, after which the stake board members meet and shake hands with the people as they enter the building. During the noon hour we serve luncheon to the people which is furnished by the stake board and prepared and served by one of the wards. We consider this a pleasant and beneficial feature of our conference, where general and stake board members, ward officers and members all come in personal contact with one another. The visitors from the General Board are met at the

station, usually by the high councilman who very kindly offers to do this service.

Mrs. Bessie G. Hale, president of the Boise stake, and Mrs. Nettie D. Bradford, president of the Salt Lake stake, addressed the officers on the subject of "The Class Leader."

MRS. BESSIE G. HALE.

One of the most important officers of a Relief Society organization, in my opinion, is the class leader, for by her the class will either succeed or fail. Of first importance, therefore, to the organization in this connection is the selection of the most competent woman available for this position. Competency in class leaders calls for certain qualifications, takes on certain responsibilities, and entails certain duties which should be kept in mind by those making the selection; and, while all of these qualities may not be found in the most qualified person available, in certain of our socities, yet by having these requisites before us, we can be guided in the selection of the person who must nearly meet the requirements, namely:

First, She should be a thtorough Latter-day Saint, with a testimony of the divine mission and teachings of the Church. She should also be loyal to its principles and to its leaders. Second, She should be clean in her individual life, and her conduct should be reputable, for what she does and what she is will always speak louder than what she says. Third, She should be dependable for were she to possess all other qualities to an admirable degree and yet be untrustworthy, she will fail. Dependability means promptness and constancy. Fourth, She should be prepared. She should possess a thorough knowledge of that which she is expected to teach, and should have a clear understanding of the message which is to be conveyed. Fifth, She should have a love for the work, for it is a work not only of the brain but of the heart as well. Her soul should be put into her task, which implies interest and sincerity of purpose. Sixth, She should understand the elements of successful class teaching, and thereby be able to employ all the principles and agencies at her command to make the lesson carry over to all the members of the class, and awaken in them a response.

I have given these six principal requirements in their relative importance to my mind. I have, therefore, purposely listed the knowledge of the way to teach as sixth, not that I would minimize its importance, but simply place a knowledge and testimony of the gospel of Jesus Christ, and the fundamentals of true character, ahead of the knowledge of pedagogy. At the same time I would strongly emphasize the

importance to the class leader of having a knowledge of the scientific principles of teaching, for certainly a thing can be more easily and successfully done by knowing how to do it than by not knowing how. Every class leader should become acquainted with the individual members of her class and seek to understand their several needs, and should secure a responsive co-operation in the discussion of the lesson. A class room may be compared with the business counter where goods are bought and sold. In the class room, knowledge is imparted and ideas are exchanged. At the business counter, the success of the business is attained only when proper value is given in the transaction, and when the dealer has a fresh stock of trade. His customers are not interested when he offers them stale goods. In the class room, success is attained only when both the class leader and members feel that they are receiving proper recompense for their time and effort. Stale ideas are like stale vegetables; they have little market value. When the teacher's mind is sparkling with truths and she presents them in an attractive manner her class work reaches a point where all are benefited.

MRS. NETTIE D. BRADFORD.

I have enjoyed very much Sister Hale's remarks concerning the class leader, and I feel that if there is anything absolutely necessary in the class leader, it is the Spirit of the Lord to guide and direct her in that which she attempts to teach. She must humble herself in prayer that the Lord may bring from her those things which she has studied and prepared to give to her class. She must also believe in that which she teaches. We are told that the letter killeth, but the spirit giveth life. She must be in accord with the Spirit of the Lord and believe, with her whole heart and soul, that which she is teaching, no matter whether it is theology, literature, or the social service lessons; she must be in submission to the promptings of the Holy Spirit to bring out the desired points.

We can see that the duty of the class leader is very great in preparing her work, in having a fund of knowledge behind all that she says, that can be drawn from, so that her class may feel that she is thoroughly prepared, up, awake and alive to her subject, that they can come to her for help and ask any question desired and get an answer. She should never answer a question unless she is thoroughly familiar with it, but should ask that the question be laid on the table until the next preparation meeting. I feel that it is absolutely necessary that we have thorough preparation. We have a plan

worked out in the Salt Lake stake which could not be carried out in the scattered stakes as it is here. We have class leaders for each subject, in each ward, and we have a stake supervisor with two assistants who supervise the work of each department. They hold preparation meetings monthly. We used to meet in union meeting and separate into departments, but we feel that we do not have time enough, so our stake class leaders or supervisors asked for a day when they can call their class leaders or supervisors together and have plenty of time to discuss their lessons. One is appointed to prepare the lesson and give it before the class. After the lesson has been given there is a discussion held and questions asked and answered, and we feel that every class leader is fully prepared to go before the Relief Society and present these lessons in a pleasing and satisfactory manner. I feel that we have received great benefit through this plan. As stake officers we are thus enabled to come into close contact with every class leader in every department in each of our wards.

The "Stake Board Meeting" was discussed by Mrs. Amanda N. Bagley, of Cottonwood stake, and Mrs. Laura J. Adamson, of Blaine stake.

MRS. AMANDA N. BAGLEY.

I do not believe any of you have to be converted to the benefits derived from holding stake board meetings. We hold our board meetings once a month, but where it is possible, I would prefer to hold them at least twice a month, because we cannot do all of the business we wish during that one meeting. We hold a conference every three months, and separate into classes, and here we have been able to plan our work, and because of this we have not felt it necessary to hold board meetings oftener.

First, in our board meetings, we unite in prayer. I do not think anything else unites so closely as gathering in prayer. I love to read and think of the signing of the Declaration of Independence. That body of men had been working for weeks and months, and it seemed as if they were not going to be able to accomplish the things they set out to do. Some of the members felt that some of the things should be retained and others felt that the same things should be striken out. Finally, Benjamin Franklin arose and said, "I am a strong believer in the overruling power of an all-wise Providence; let us kneel in prayer." When they arose there was no doubt, no feeling of envy, no feeling of selfishness, and in less than two weeks that document was ready for signatures.

We have been organized for nearly seven years and there

has never been a word of unpleasantness passed between any of us, there has never been any discord. I do not believe there has been an unkind thought between any of our board members.

After prayer we have roll call, and after the roll call, we stransact our business. Next we receive the reports from all of the board members who have visited the wards, and it is surprising the different ways in which we size up a situation; we find that we can't judge an organization fairly by one person's opinion. While one of the board members will see a strong point, probably another visitor will see a weak point. It seems to me it gives us a better opportunity to judge what condition the wards are in by reports from the various officers. If there is any time left we ask for suggestions as to what can be done to benefit the whole stake. After this we have lesson work, which has been carefully prepared. In the meeting there is no whispering, no conversation.

MRS. LAURA J. ADAMSON.

In one of our board meetings, President Hale once told us that efficiency means three things: to know our work, to know how to do it, and then to do it. In our board meetings we come together to learn our work, to learn how to do it, and go forth from there to do it. I have often been interested in standing down on South Temple and watching the *News* run through the press, and the thought has come to me that back of that finished product there is a working force, a brain power, that is directing that work—that finished product. In our stake board I think our stake work is likened to that power. In our board meetings the force is generated that carries the work on to the wards. I have been visiting the hospital very often lately. I have been interested to see the precision there, and the splendid management. The thought has again come to me that back of that there is a power that I do not understand or even come in contact with, and again it has come to me that in our work our stake board might be likened to that force. I believe the success of stake board meetings depends upon every member of the stake board. I blieve that in our stake the success of our board meetings has been through our executive meetings. We have held this year an executive meeting one week and board meeting the following week. The problems that we wish brought up in meeting. I jot down in my notebook the topics we wish discussed, which helps greatly to economize time, and adds to the success of the meeting. I believe the presiding officer should know every detail of the work that is to be taken up in that meeting. She

should not depend entirely upon her secretary. It should be noted down, and she would know which are the most important and least important of the topics for that day, and economize her time accordingly. I believe the board members should do their visiting after the meeting is out and not during the meeting. The order of our meeting is very much like that of the sister who spoke before me. We have our prayer, roll, and minutes, and then the correspondence from our General Board and from our wards is taken up. After the correspondence has been dispensed with, we have reports from our sisters who have visited wards. After this we have the head of each department report. We have our board organized as follows: president and teachers; secretaries and treasurers department; enlistment committee, temple and burial clothes, music committee, *Magazine,* and work day activities. Any new business that we wish to take up, such as planning for conferences, or whatever new business we have, is then discussed. We have always done this in our board, so that each member might be informed as to the work of every committee, and give the head of each department a day to present their work to the board. We go over that and discuss it so that each board member is familiar with the work. We have a set time for our meetings. I believe that the success of a board meeting depends as much upon the board members as upon the presidency. The members should come with something to contribute to the meeting. We have found that it is helpful to preview or assign the work. To announce the work to be considered at the next meeting, and to impress the members with the thought that they are expected to come with something to contribute, has helped us. We economize our time by staying with one subject. When one subject is brought up we stay with that subject until it is finished, which is conducive to business like methods. In small boards such as ours it is hard to make the meeting formal, but I imagine where you have large boards it is best to follow as far as possible, parliamentary rules. Board members should keep sacred the things taken up in their meetings and keep counsel.

As far as I have been able to watch progress in our board, we have developed leadership by placing absolute responsibility upon the heads of the departments. When questions arise in the ward that pertain to a department, they are referred to this department. This develops initiative and leadership. Sometimes in our executive meetings problems have seemed almost unsolvable but we have been cleared in our stake board meetings with thoughts from various members. The psychology of group work has been wonderful. All minds are put in unison by prayer and when they are all in tune inspiration comes that helps solve our problems.

Mrs. Jennie B. Knight, of the general presidency, explained briefly the method pursued by the general board in doing its work, which was followed by reports on the Relief Society *Magazine*, by Mrs. Susa Young Gates, editor, who read answers to questionaires sent out by the *Magazine*; Mrs. Jeanette A. Hyde, business manager, spoke of the splendid support the *Magazine* has recived from the loyal Relief Society workers, and of the desire of the *Magazine* to give good service.

The establishment of a memorial loan fund, in honor of the late Emmeline B. Wells, was brought up for consideration before Relief Society stake presidents in the Relief Society semi-annual conference in the Bishop's Building, by Clarissa S. Williams. In recognition of long years of work in the interest of the Relief Society, of which she was for many years president, and of her untiring efforts, in the interest of uplift and education of women, a resolution of the general board for the establishment of a fund was unanimously adopted by the stake presidents, and a copy of it was read with the following letter to the Brigham Young University, to which institution the fund will be given:

"Desiring to honor and perpetuate the memory of their late beloved president, Dr. Emmeline B. Wells, who was a faithful and devoted Relief Society worker, and for many years the general president of the organization, and who was an earnest advocate of the education and development of women, the Relief Society of the Church of Jesus Christ of Latter-day Saints wishes to establish at the Brigham Young University, from the General Treasury, a loan fund for girls, to be known as the Emmeline B. Wells Relief Society Memorial Loan Fund.

"The Relief Society wishes, as a beginning of this fund, to give five hundred dollars ($500) with the idea that as time goes on the fund may be added to. The society desires to have this fund used for loans to worthy women of the upper college classes who need and deserve financial help in order to complete a college course; also, that the fund be lent and managed in accordance with the best business principles and at the current rate of interest. The interest, it is thought, will help to insure prompt payment and to increase the fund.

"While the Relief Society makes these suggestions, the actual details of the handling of this fund are hereby left to those who handle the finances of the Brigham Young University."

The letter was signed by Clarissa S. Williams, Jennie B. Knight, and Louise Y. Robison, general presidency.

Counselor Louise Y. Robison reported the Burial Clothes Department in good condition, and invited the visitors to call and inspect the clothing. She said the workers would be on hand to give help or advice, and that if any of the stakes contemplate

putting in departments, the general department would be pleased to give any advice or instruction needed.

Counselor Jennie B. Knight announced and recommended the following courses in nursing: one year Relief Society nurses' aids course given at the L. D. S. Hospital, where ten nurses are needed each August and ten each February; the three-year regular course at the L. D. S. and Dee Hospitals, and the three-year course given at the Salt Lake County Hospital. She spoke of the splendid training offered in these institutions, and urged Relief Society women to make an effort to get young women in the various communities interested. Further information on nurse training may be had by writing the office.

The secretary reported the following reorganizations since April Conference:

San Luis Stake, April, 1921—Mrs. Johanna M. Harrison, resigned; Mrs. Martha Haskell, appointed.

Morgan Stake, July 24—Mrs. Maryette R. Waldron, resigned, Mrs. Mary Chadwick, appointed.

Burley Stake, August 28—Mrs. Lucenia Smith, resigned; Mrs. Margaret Cutler, appointed.

Cassia Stake, August, 1921—Mrs. Jubeltine I. Jack, resigned; Mrs. Effie H. Walker, appointed.

Benson Stake, September 25, 1921—Mrs. LaPriel G. Hyer, resigned; Mrs. Mary M. Funk, appointed.

Beaver Stake, April 17, 1921—Mrs. Cedaressa C. Shepherd, resigned; Mrs. Susan J. Murdock, appointed.

Twin Falls Stake, May, 1921—Mrs. Ann Roberts, resigned; Mrs. Kate Kirkham, appointed.

California Mission, May, 1921—Mrs. Louissa W. Jones, resigned; Mrs. Margaret K. Miller, appointed.

Eastern States Mission, Sept. 1, 1921—Miss Edna Hardy, resigned; Miss Mabel Holmgren, appointed.

European Mission—Mrs. Lucy Woodruff Smith, resigned; Mary Wells Whitney, appointed.

Hawaiian Mission—Ellen C. Cole, resigned; May Smith, appointed.

Organizations: Australian Mission, May, 1921—Miss Edith Eillsea, appointed.

The course of study for 1922 was also announced: Theology, Religion in the Home; Literature, L. D. S. Hymns; Social Service, Home Making.

After singing, "The Spirit of God like a fire is burning," the benediction was pronounced by Mrs. Margaret W. Manning.

AFTERNOON SESSION

The afternoon session was opened with congregational singing, and prayer by Mrs. Emily W. Smith, President of the Northern States mission.

SOCIAL PROBLEMS.

Professor John C. Swenson (B. Y. U.)

I am glad to note that there is a greater tendency nowadays to use the term "family welfare work" rather than the term "helping the poor." I like it much better, and so do those who are receiving assistance. I want to emphasize the social aspect or the social consequence of this individual work. I think as a rule we have passed by more or less unconscious of the social consequence of the work that we do. It, in a way, is like dropping a stone into a lake of water, and the waves keep on going until they strike the shore, and so our acts are a good deal more significant than we are aware of. This is the particular aspect that I wish to discuss, the social consequence or the social aspect of our welfare work. In looking over history we find there has always been charity and almsgiving, and accordingly it became one of the tenants of the Christian church. Among the monastaries they maintained a system of almsgiving which was carried on as a religious duty, but they did not have very much regard for the consequences that resulted from this almsgiving, and in the course of time there grew up around all the monastaries a group of people who became dependent and helpless because they had been robbed of their individuality, and could not take care of themselves. The monks had the best of intentions. They thought they were doing God's service in this work of caring for the poor, but they had really been doing a great deal more harm than good. They did not take into account the social consequences until it became so burdensome to Europe that in the eighteenth century there was a great reaction among the scientists, saying that this tendency to give had gone to such an extent that it had destroyed the capacity of these people to take care of themselves, and a great many of the degenerates of Europe were of that type. We are all aware of the fact that there is that possibility and we must have the consciousness in our mind for the effect or the possible effect.

Now, I would not have you think that I am overdoing this thing. Welfare work is a problem balanced between sympathy and common sense. We must not blunt our sympathies. Sympathy is one of the necessary things in human life, one of the healing things, one of the curative things, one of the absolutely necessary things, but if we have an excess of sympathy without a corresponding sense of responsibility, there is likely to be decay

rather than growth and we are responsible for that. We have got to come to the point of view where we are concerned not only with our motive (which may be the best) but we must be concerned with the results of our acts. We may be ever so good in our motive, we may be ever so desirous of helping, but if the consequences of our help are bad, of course the evil is about as much as if our motive was the other way. So, historically, we can note these facts, not only in the history of the monastaries, but in the history of the English poor law. England tried this policy of public relief with certainly some very serious consequences because of the fact that it had a tendency to undermine the motive, and to undermine the power of action on the part of a great many people, and instead of having incentive to work they simply had a tendency to depend upon some one else. Of course, the same principle may be applied in other ways. We know that the ideal mother is the mother who has not only a great deal of symathy for her child, but who has also the power of developing in the child personal responsibility. In this work of welfare or relief work, skill, judgment, and good common sense are required, and that is one of the reasons why I believe the Relief Society women can do this work very much better than any public agency. In fact, it has been historically true with reference to relief that private agencies are very much better than public agencies. Our Church has certainly done a wonderful service, particularly through the Relief Society; the bishops have done some good work also. When we come to the question as to just what a given family needs, I suppose that there are cases in which immediate relief is necessary, but we have to take a very much broader point of view, and we must consider the health, the employment, and other problems. We must take a broad social view. One of the greatest causes of poverty is ill health. Another question that is of great consequence because of the difficulty of it, because of the subtlety of it, is what we call mental health. I think you sisters in welfare work have come up against thousands of different types of individuals, for instance, with that type of disease known as self-pity. We are inclined to sympathize with people if they think the world is against them, and everyone is going bad and everyone is stepping on them, and naturally we emphasize their feelings by agreeing with them, but we must get them to face a different view point if they are going to be strong. I think that the attitude of self-pity is a type of sympathy that is exceedingly destructive, but I am sure you will find many people who find it difficult to brace up, to take an optimistic view point of life, because they have that tendency to sort of delight in their own misery, but they can be helped very much. They will have to face about, however, and take a dif-

ferent point of view, and sometimes that is a difficult problem. I think it is a disease that might afflict anybody at times. I think there is no attitude that is so wholesome and encouraging as the tendency to come up smiling even if we feel that we have been unfairly and unjustly treated, to face the light and not the darkness.

We ought to help those who are weak into a new feeling, and if we can do that we have done a good work. Then there are other problems, such as, a person who lacks judgment, an inherent quality; it is difficult to deal with such a situation. We have got to meet that thing from the heroic point of view, and teach this person little by little things that he can appreciate, and I believe if we consider that constructive attitude, getting people into the view point of their own responsibility and the fact that they can do something will make them a great deal happier. As we all know, there is nothing so inclined to make us happy as doing the constructive thing, as living the positive and not the negative life. If there is the possibility in any family of removing this tendency towards self-pity or towards the dark aspect of life, we should attempt to do so, and get them a new point of view. This, of course, must be done with skill and sympathy and judgment, and it seems to me that there is no relationship in life that actually calls for greater skill than this problem of helping human beings to better their condition. It is a great idea. You can discuss that of course from many points of view with reference to the family, such as non-employment, and by the way, I think that is fundamentally a social problem. It isn't doing much good to merely sympathize; it may help them a little. We have to cooperate, and I am glad to know that the Church is doing that work, establishing employment, helping men and women who are out of work to find work. This is a practical and a very necessary thing to do.

Let me emphasize in this work of relief, or in this work of welfare, perhaps not the mere fact of giving, perhaps not the mere fact of supplying the physical needs of the family, although that is of course important and should be attended to, but the fact that we must take a broader conception which concerns itself with the physical, the mental, and the spiritual welfare of families, and of establishing such practical social means that these results may be achieved.

The "Cooperation Between the Ward Bishop and Ward Relief Society President" was discussed by Amy Brown Lyman, whose remarks were based on the circular recently issued by the Presiding Bishop's Office on this subject, and published later in the October number of the *Relief Society Magazine*. The point was emphasized that the authority and government of the Church

is vested in the Priesthood; that the auxiliary organizations of the Church are organizations which have been formed by the First Presidency as helps or aids to the Priesthood, and whatever authority they have comes from the Priesthood. Excerpts were read from the Doctrine and Covenants and from the Bishop's circular, on the office and duty of the bishop, and attention was called to the fact that the bishop is the father of the ward, and is responsible for all of the work of the ward, including the care of the poor, the widow and the orphan. Attention was called to the fact that of the auxiliary organizations of the Church, the Relief Society is the oldest, and its duties are fairly definitely defined. The scope and function of the Relief Society was well defined and established, both by the original statement of its purpose and its long practice in line therewith. The declaration of President Joseph Smith at the time of its organization provides a great, comprehensive constitution for the Society. He said in substance that it should "provoke the brethren to good works, look after the needs of the poor, perform charitable acts, and assist in correcting the morals and strengthening the virtues of the community." After the society was organized the prophet said, "What I do hereafter for charity, I shall do through this society."

If the Relief Society is to be the chief aid to the Bishopric, in family welfare work, as is stated in the circular, it would seem to be the duty and the responsibility of the organization to prepare its workers to give the best possible service to the bishops; in other words to prepare them to be ideal servants to the bishop. In order to do this it will be necessary for Relief Society workers to study and to work and to pray. In some wards the priesthood may ask a good deal of the Relief Society. In others wards, the Relief Society may not be asked to do so much, but it is hoped that whatever Relief Society women may be asked to do, whether it be much or little, that they do it well and intelligently. The circular suggests that the bishopric should invite the Relief Society officers to meet with them monthly, or oftener if necessary, to consider general relief work, and to discuss plans for looking after the poor, the sick, and those in distress. If carried out, this will result in close cooperation and mutual understanding.

Some courses and institutes have been held in the past where family welfare work has been studied. No effort has been made in these classes and no instruction given that would interfere in any way with the general Church plan as outlined in the Doctrine and Covenants and also in the original meeting of the Relief Society, but the students in these classes have been trying to learn the best methods, and doing individual tasks.

Each paragraph in the circular was read and explained and

emphasis made on the importance of doing all welfare work confidentially.

The Relief Society "Visiting Teacher" formed the topic for both special and general discussion. The discussion was led by Mrs. Inez K. Allen, president of Utah stake, Mrs. Georgina G. Marriott, President of North Weber stake, and Mrs. Ovena Ockey, president Emigration ward, after which informal comments were made from the floor. There seemed to be a general desire that teachers' conversation topics, to be used on the monthly visits, be arranged by the General Board and printed either in the *Relief Society Magazine,* or teachers' books. It was found that some stakes are not using topics, that others prefer to arrange their own topics. It was finally decided that teachers' topics will be prepared by the General Board and published in the *Magazine,* but that it will be optional with the stakes whether or not they use these topics.

MRS. INEZ KNIGHT ALLEN.

Mrs. Allen emphasized the point that the responsibility of the Relief Society is to safeguard the women of Zion against the spirit of darkness and evil which may come over them, and that teaching furnishes an opportunity to do this. A good many teachers feel that they are not qualified to go out and teach the gospel. They have a sense of fear, causing them to hide their light under a bushel. Would they have that spirit of fear if they sensed the full importance of being called to carry gospel messages in to the homes? Some say, we have not had education and cannot discuss topics. Education does not mean just schooling, it means experience. Nearly all of our Relief Society women are educated; they have a rich experience to draw from. If they are attending their duties in the Church, they are attending the finest college in the world along this line. The Lord will not ask any person to do a thing which he will not help him to do, provided the person will do his part and pray to his heavenly Father for assistance.

MRS. GEORGINIA MARRIOTT.

Mrs. Marriott felt that teaching is the most important prop in the Relief Society work. Until the teachers of a district can feel that the families in their district belong to their flock, we will not get the results we are aiming for. The teacher should go into her secret chamber and offer a word of prayer that she might be enlightened in wisdom and judgment and tact to go into the homes she is to visit, that she might be an uplift and help to that home. Any home that is uplifted, mentally, morally or spiritually, by the teachers, welcomes these visitors. Mrs. Marriott emphasized the importance of keeping counsel. When dona-

tions are called for for a family, nobody should know who the family is except the president. The workers should do the work required without question as to who the donations are for. Above all, confidence should be kept.

MRS. OVENA OCKEY.

Mrs. Ockey said that teachers should be chosen for faithfulness, spirituality, and intellectual qualities, and should be chosen with consideration for their companionableness. Disagreeable features of teaching are: Prejudice among people who do not understand the purpose and the mission of the teachers, and object to explanation. The prejudice can readily be overcome by using tact and kindness. Some people call the Relief Society teachers beggars, and do not open their doors to them. The pleasant features are: Joy of visiting good families and forming everlasting friendships; joy of carrying the spirit of Relief Society work and explaining the wonderful field of Relief Society work given to women by the Prophet Joseph Smith; striving to be what we are trying to teach others to become; and lastly, the wonderful joy of service, to know that we have helped someone in need. What is greater than to give one's self? "Even as ye have done it unto the least of one of these, ye have done it unto me." Teachers are the backbone of the organization. Many cases of want, spiritual and physical, would not be discovered were it not for the teachers. There would be a smaller membership and the Relief Society work would be far less known if it were not for the teachers. Every teacher should have a burning testimony of the gospel. Teachers should be prompt, and should visit oftener than once a month if necessary. Teachers should never repeat gossip, and never speak publicly of any family's need. A teacher cannot give to others what she does not possess.

President Clarissa S. Williams announced to the stake officers the desire of the General Board to inaugurate a movement throughout the Church in the interest of maternity and motherhood, and that the subject had been presented to the Presiding Bishopric, and by the Bishopric to the First Presidency, with the result that both the Presiding Bishopric and the First Presidency heartily approve the plan. The expense connected with child-birth these days is so great that many young couples are compelled to begin the rearing of families by going into debt, and it is the idea of this plan to encourage motherhood and to make it possible for women in child-birth to have good care at reasonable rates. The present idea is to establish a maternity home in Salt Lake as a sort of experiment, and later, if this is successful, to extend the work by establishing similar homes in various centers. The plan, although premature and indefinite at present, also con-

templates some form of maternity nursing service for the rural communities. The financing of the proposition was discussed but nothing definite decided upon. The stake presidents heartily favored a movement in this interest and recounted the great needs in the various communities for just such help as this would supply. They were asked to think the matter over and were told that definite information and instruction would be sent out as soon as a definite recommendation can be decided upon, with regard to the proposition and its financing. President Williams reported that the Relief Society Home has been closed, and the building turned over to the Primary Association to be used in connection with the convalescent home for children. The home for girls at the Bee-Hive House meets the needs for which the Relief Society Home was originally established, in a larger and better way because of better facilities, and there seemed to be no further need for the latter. The Relief Society Home, which was established December 19, 1913, has been successfully managed and supervised by the competent counselor in charge, with Mrs. Rebecca N. Nibley as chairman. It has been entirely self-supporting from the beginning, and has never been the slightest expense to the General Board, nor the Relief Society generally. Much credit is due Mrs. Nibley for her work in connection with the home.

After singing "Doxology" the benediction was pronounced by Mrs. Julia Miller, President of Yellowstone stake Relief Society.

MORNING SESSION.

PRESIDENT CLARISSA S. WILLIAMS.

My dear sisters:—It is very difficult for me to appear before you this morning in a speaking capacity, and I pray sincerely that you will give me your faith and prayers that I may have the Spirit of my heavenly Father to help me, that what I may say may be of benefit to you and may in a way be satisfactory to me. I believe that if a speaker does not satisfy herself it is quite impossible to satisfy those before whom she appears, and I do pray for your faith and prayers.

Since our last conference, the changes which were inaugurated by the Presidency of the Church, through President Heber J. Grant, have been carried out and the Relief Society General Board has been reorganized and we have been working slowly to get ourselves into condition to carry on the great work to which we have been appointed.

Our beloved leader, Sister Emmeline B. Wells, has been called home to her Father in heaven, and to those of her dear ones who have preceded her. No words of ours can add to the glory of her work, because she was a woman full of the Spirit

of the Lord, with a desire to do good, and with the talent to do things that would advance humanity in the world. We love, honor, and respect her memory, as we loved, honored, and respected her during her life.

Perhaps the change in the General Board thas been the hardest because my association with the women who were released from active duty on the Board began when the majority of them were women nearly old enough to be my mother, and I grew up under their teachings and their training and their beautiful spirit of love and of desire to do good and to further the interests of the Relief Society throughout the world. There are some of them with us this morning, and we heartily appreciate their presence here. Last conference, when President Grant said to them that their place should always be on the stand, we felt that we would appreciate their presence here with us because while they are not actively working with us now, their love and their sympathy and their prayers must be with the Relief Society, which they have helped to build up, which they have given the best effort of their lives to forward, and that interest surely cannot be snapped off because of active work being relinquished, and we want to say to you all, and to them especially, that we love and respect them, and we desire to maintain the feelings of love and harmony which have always existed between us, and we would appreciate it if they would attend all the meetings as they always have done and appear here because you know them and you love them. You have to get acquainted with us, we are new to you, you must find out our good qualities and the qualifications that will endear us to you as they have endeared themselves to you. Now, our humble prayer of the Relief Society General Board is that our heavenly Father will bless us every one, that we may have his Spirit to lead and direct us and to help us to do the things which are right and proper for us to do.

I greet you this morning, my dear sister workers, in behalf of the General Board of the Relief Society. It is a pleasure to us to meet face to face and converse, in a way, with all of the splendid women who are giving the best of their lives to the forwarding of this great work of the Relief Society. It is not necessary to recount its organization, its purposes, its aims, because they have been the same from the beginning, from the time that the Prophet Joseph Smith was inspired to organize the women of the Church together. We have looked forward to the same goal, our vision has always been in the future, our purpose has been to do the things which would be for the best good of humanity, not for ourselves alone, but for the communities in which we live, whether they be of us or not of us, because as we can all bear testimony, there are many honest in heart who

are pleased with the work we are doing, and who are glad to know of our aims and purposes in the world. Our conduct has always demonstrated the broadness of our aims and our desires, and we wish to continue that, we wish to feel that every blessing which was pronounced upon the Relief Society in the beginning is continued and in richer abundance; that as time goes on, and we see the needs of humanity at large, our hearts will swell, and we will be given the inspiration to do the things which shall build up those about us.

The gospel is a work of love and harmony and unity. It draws us together. No strife should enter into the deliberations of the women of the Relief Society, but love should unite them. The spirit of trust in each other and of devotion to the priesthood of the Church, and of prayerful and loving tenderness towards our allwise heavenly Father should prevail. We have been given such blessings as have never been given to women in any other age, and we should in every way endeavor to live up to them.

Some one has said that there is so much bad in the best of us and so much good in the worst of us, that it little becomes any of us to speak ill of the rest of us. And let this be our motto, sisters. Believe in your hearts and work to it as you would work to a religion, that kind words are more easily said, kind words are more easily done, than other words and deeds, and let it be our religion to be peace makers. I think nothing greater could be said of any woman than that she is a peace maker. We all know that little misunderstandings arise among the dearest of friends, and let us not harbor in our communities, in our organizations, any ill feelings that would tend to diminish the beauty and the blessings of the Spirit of the Lord.

I would like to say to the splendid women of the stakes, who are devoting their time and energy to the building up of their communities, that we appreciate their labors, that we love them, and we pray for them. We do not need to ask if they enjoy the confidence and the love and support of those in their communities, because we know that you are giving it to them. And then, to that band of valiant women, the ward presidents, counselors, and officers, whose duty calls them forth by day and by night to perform their mission! we love and respect them and pray for them. And then there comes the faithful teachers, thousands and thousands of them in the Church. Relief Society teaching began in the city of Nauvoo with sixteen teachers, four for each of the four wards. At first they did not know just what to call these workers, but their duties were defined as the duties of the teacher of today are defined, and finally that name was decided upon, that they should be called teachers.

Now, when we stop to think that the Relief Society has grown from nineteen members to 48,204, that the teachers have grown from sixteen to 15,222, and that the activities have greatly increased, we can realize that there has been growth and progress. It seems to me if we could see in review a pageant of the wonderful work of the organization from the beginning—from the day that it was organized with 18 members, and then go on gradually year by year and note the growth of the organization, the many thousands of women who have been drawn into the organization, the enthusiasm, and the spirit and the love which unite the women who are doing the work, it would be a wonderful, wonderful picture to us.

It seems to me it would be a very poor organization that could not improve, and in the organization and the duties which were given to the Relief Society by the Prophet Joseph Smith, great latitude was given for the advancement of the work and for the betterment of conditions surrounding the organization, and I am happy to say, my dear sisters, that advancement has been made and is being made all the time, that the blessings which were pronounced upon the organization by the Prophet Joseph Smith and which have been continuously pronounced on the organization by the other presidents of the Church, are being fulfilled. Our way is being opened and we are grasping the situations which surround us and we are endeavoring with all our might, with the help of our heavenly Father and the support of these noble men of the priesthood who are standing by us, to assist us in our work, to look forward and to go forward, advancing step by step, until when the great day of judgment comes our prayer will be that we will receive the plaudit, "Well done good and faithful daughters of the Relief Society. You have been faithful over a few things, I will now make you masters over many."

Mrs. Lalene H. Hart expressed her appreciation of the Emmeline B. Wells' Memorial fund for college women, because it would give many girls the opportunity to train for the great task of reclaiming the American home which is in a precarious condition during the reconstruction period. She urged mothers to feel their responsibility in the great work before them and to realize that through united work in the Relief Society, a great deal could be accomplished.

"Every 'Mormon' woman should radiate happiness; it should be her duty to spread joy," was the message of Mrs. Lottie Paul Baxter in a short talk, "For happiness reflects the gospel of Jesus Christ." She said there is beauty in everything and the woman should endeavor to see it and should know the genuine

satisfaction of working with others in an organization such as the Relief Society.

The opportunity the Relief Society gives for individual growth through service was the theme of the talk by Mrs. Julia A. Child. Faith, meekness and service were the requisites for growth, as outlined by Mrs. Child. "Our gospel is a gospel of extra service, and in order that one may live up to it, one must do more than is asked; one must help others to develop," she said, and again, "'A man cannot be saved in ignorance,' and therefore it devolves upon each person to study and to grow."

Mrs. Cora Bennion, speaking on the social service work of the Relief Society, said the workers should train themselves for efficient service to be of real value. "It is not the giving of money to people in misfortune that is the wisest thing to do. Our workers must know that better service lies in assisting people to help themselves. Sympathetic, intelligent counsel is often the best charity one can give, for it does not make paupers like financial aid so often does." This principle of true charity was the policy of Brigham Young, she said, who realized that helping a man to find employment made him better, happier, more contented, than to give him money.

The system of education made possible through the Church organization, in that it reaches each individual of the Church and helps him to develop, is the greatest thing about the Church, said Mrs. Julia A. F. Lund. She outlined three basic principles of the Church, concrete realization of dependence upon God, emphasis upon being a united people and the steady insistence upon moral ideals and righteousness. She said physical fitness is necessary for spiritual and mental growth; that he who would be greatest must be a servant, and that knowledge is of value only as it helps others.

The beautiful thing about the Relief Society work was pointed out by Mrs. Amy Whipple Evans, as charity. She cited instances where members of the organization, which has charity as its motivating force, have walked miles through deep snow to attend upon people in trouble. She expressed her appreciation of the members of the organization who, she said, are not only public servants, but mothers and homemakers as well.

Mrs. Ethel Reynolds Smith rejoiced in her message to the conference that "we are a peculiar people." She cited the Word of Wisdom, the observance of the Sabbath day, the paying of tithes and temple work, as a few of the many distinguishing principles of the gospel, and said that she was proud and glad to belong to a people with such peculiarities to distinguish them from others.

Mrs. Barbara H. Richards urged all young mothers to join

the Relief Society, saying that they will not need to neglect their families in order to attend to the duties. She said there is no organization in the world so adapted to help others, and it offers great happiness to those who would know its service.

Mrs. Rosannah C. Irvine who was scheduled to take part on the program was unable to do so on account of illness.

AFTERNOON SESSION.

THE HOME.

Dr. E. E. Erickson (U. of U.).

The home problem is both sacred and important, because civilization depends upon it. A state may sacrifice its political institutions, it may sacrifice its religious organization, it may sacrifice its economic institutions, and still retain the essense of civilization, but no nation can afford to sacrifice its home relationship. If it does, it is sure to decay, and many nations that undertook to sacrifice the family life, decayed and dwindled, and other nations, maintaining high standards of home, arose to ascendency. I have another reason for being convinced that the home institution is the most basic institution and that is its influence on my own life. While I appreciate the community, while I appreciate the influence of religious organizations, and the schools, yet the one institution that has influenced my life most profoundly has been the home—my father and mother, my brothers and sisters, those individuals with whom I associated, hours and hours every day, and who met me in all the various relationships, and always had sympathy with me and who never gave me up—that relationship was worth more than all other influences. I feel also that now as a husband and father, that the greatest responsibility that is placed upon me is in the home and with the children God has sent to us. It may seem that I am exaggerating when I say that I believe it is within my power and the power of my companion to cause those children to grow up immoral and become public charges. It is within our power, too, to permit them to grow up to be mediocre individuals, just to breathe and occupy space, and I have the feeling, too, that it is within our power to inspire them to greatness, to make of them good members in our Church, and efficient workers, to make of them good citizens in the state. I have that faith, and I believe that of all of the responsibility that I am carrying in this world, whether professional, religious, or of what nature, that my greatest task in life is to rear those children aright.

I am going to look upon the family relationship as a great stream—a stream that has an origin, and that has a course of direction, a stream that may be pure or impure, a stream that

we are all concerned with, some as individuals, others in organization form. Some are attempting to direct the stream aright, others are working along the line on the stream to keep it in its boundaries, and to prevent its being contaminated from the banks; others are working a little further down, others are working with the pure water, others are attempting to remove the filth and contamination in the stream, but we are all engaged in that stream, because it is the important stream of life. The Relief Society organization, as it has functioned in the past, seems to have been removing the impurities from the stream in the form of poverty, in the form of sickness, and it has in that function performed a wonderful work. Other organizations in the Church have been dealing with the pure water, and have not come in contact so much with the poverty, sickness and disease.

From my way of looking at the situation, it seems to me that there is a tendency now for this great organization, which has been dealing with the impurities to a large extent, with the cases of great poverty or disease and suffering, to feel that it perhaps could better control these problems if it could deal more with the stream of life at the beginning of the great stream. In other words, if it could get up at the source and in some way manipulate the cause of the contamination, so that it could assist in preventing some of the impurities from getting into the stream of family life.

One of the problems at the source of the stream is that situation that we call courtship. It seems to be boxed in, that is, you are not permitted to deal with it. I do not know why it was boxed in, unless there was a fear of contamination. Now, if there is any danger of contaminating the source of the stream, we should not leave it alone, but should take hold of it in the proper spirit. There are sentiments and prejudices around that particular phase of the problem, so that most of us prefer to leave it alone, and it is a phase that we laugh about and cry about, but not very often do we think about it to the extent that it gets into our organizations so that it can be talked about and dealt with effectively. I believe one way of avoiding immorality, broken homes, poverty, disease, is to prevent the causes of this at the source of the stream. Some wholesome relationships are extensive and sympathetic friendship among young people. I contend that we have as yet done very little by way of extending acquaintanceship among youth, that we have left them to run their own course and seek out their own companions, and our organizations have done very little. I think good wholesome companionship, lots of good friends, is a splendid source of protection, and it is a duty we owe to young people. You cannot expect a young woman to make a good selection of companion if she has only three or

four from whom to choose, and these men are not men who measure up to her ideals, morally, spiritually, physically, or in any other way. A source of pure happiness is love based upon instinct and admiration. Love that lasts is a love that is based upon admiration as well as instinct, because young people show quality, character and ability, and we should make sure that these traits receive their proper places in the community. We do not want our young pople to fall in love with an automobile or with a curly lock or a chew of gum. We want them to fall in love with character, with persons, and we want personality to stand out first of all. There should be education in the sacredness of courtship and marriage. Some of the elements of impurity are undue familiarity among very young adolescent boys and girls, caressing, and embracing and kissing, flirtation, improper and immodest dancing and dress. We must do more than merely point out the problems, we must point out some method of dealing effectively with them. One method is simple enlightenment—giving out information upon these subjects, both positive and negative.

There is another problem that has been talked about very much, and that is the husband and wife relationship. People say it is a private matter, that it does not concern anyone else in the world, but it is fundamental, it is the main current of the stream, and unless that relationship is ideal, or approaches the ideal, we cannot expect the relationship between parent and child to be ideal. These are some of the desirable relationships: a growing love, mutual understanding, self-sacrifice, earnest effort at mutual adjustment, and it is necessary to have adjustment always. Human beings are all different and it requires a great deal of adjustment in living such an intimate relationship as husband and wife are expected to live. Other desirable relationships are companionship and the development of the sense of home responsibility. Marriage has great fundamental purposes. Happiness is one—I do not discredit that because I believe a really happy family is a successful family, but it has other motives, such as bringing children into the world, perpetuating the race and rearing citizens for the community, the Church, and the Nation. These are fundamental purposes and no husband and wife can live long together without realizing these great purposes. Undesirable elements in family life are: no effort for adjustment, deceitfulness, laziness, no permanent home, no children, and no common interest. These are the elements that are negative, that deserve careful thought, and I believe they can be handled by effort. I believe we have come to a period in our lives when we can make this world better.

COUNSELOR JENNIE B. KNIGHT.

I hope that never in the years to come will I forget the debt of gratitude that I owe to those dear sisters who have struggled on and made this great Relief Society what it is. It was my pleasure when a girl to go into the temple and one of the most impressive sights there was Sister Bathsheba Smith, and it seemed to me that she was the most queenly woman that I have ever seen. I have had in my home, Sister Zina D. Young, and it was under her ministration and the inspiration of my heavenly Father that I first heard the gift of tongues or the interpretation of them. I have also had the pleasure of visiting on different occasions, though not so intimately, with our late president, and I hope that I may emulate the good example that they have all set, for they have always stood before us as worthy women in Zion.

I feel much more a part of this great Relief Society work than I did six months ago, because in connection with some of our associates it has been my pleasure to visit you in your stakes in conventions and conferences and to partake of your kind hospitality. I have noted the efficiency with which you have managed your homes and the wonderful success you have had in conducting the conventions, the anxiety which you have felt as officers to perform your duties, to have your associations measure up with the best associations in the Church, and I feel that this experience has been a great blessing to me. It has enriched my life.

I think there is one thing in which we could improve; let us pay more attention to reading the Scriptures, and I would like to urge upon you to do as the Savior said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We have many great books. One writer has said that in the best books great men (and I would like to add, women) talk to us, they give us their most precious thoughts and pour their souls into ours. They are the voices of the distant and the dead and make us heirs to the spiritual life of past ages. One of the greatest legacies that has come to us is the Bible; this morning, when Sister Williams mentioned Abraham Lincoln, and his motto to his people, I thought of what he said of the Bible. The little edition that inspired his soul as he sat in the log cabin in Kentucky, in early days, was a cheap edition, brought from England by an act of the American Congress in 1777. On one occasion he said, "I am profitably engaged in reading the Bible; take all you can of this book on reason, and the rest of it take with a faith in God, and if you will do this you will live and die a better man." The Bible is one of the greatest books that God has given to man. We love and believe in it, but we are blessed with another Scripture that gives us the his-

tory of the spiritual life of past ages and that is our wonderful Book of Mormon; in the last chapter you are promised that if you will read it with full intent believing in Jesus Christ, you will know by the spirit of the Holy Ghost whether the contents in its pages are true or not. I remember at one conference, our beloved President Joseph F. Smith said to the young people, "If you will read the Church works, and read the Scriptures, you will have no time to waste in card playing." I have often thought of that splendid instruction. Parents should study the Scriptures and Church literature and give their children the privilege of so doing. Church periodicals are published for our benefit. *The Juvenile Instructor,* the *Children's Friend,* the *Young Woman's Journal,* the *Improvement Era,* and best of all the *Relief Society Magazine* are filled with pearls of great price that will be of everlasting benefit to us.

I know of one family of boys and girls who are prominent in the life of the community where they live, and I have heard them bear their testimony that the happiest time of their life was when evening came and their mother gathered them around her knee and read to them stories that touched their hearts and instilled in them an ambition to be great and good and kind to all with whom they came in contact. Another picture comes to my mind of the father who took the baby on his knee and read to the mother while she was doing the mending. He read from Scott and others, and I have had the pleasure of going into the homes of some of his children, and they all have small but choice libraries of good books. They belong to the class of young people who are progressive and active and who will uplift the community.

We are told that the glory of God is intelligence, that no man can be saved in ignorance. There is just one little passage that I would like to read from the Doctrine and Covenants. It says, "The glory of God is intelligence. Seek ye out of the best books words of wisdom; seek by study but also by faith." In the 130th section the Lord says, "Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection, and if a person gain more knowledge and intelligence in this life through his diligence than another, he will have so much the advantage in the world to come."

COUNSELOR LOUISA Y. ROBISON.

We all look very sober, and I have been thinking of a little verse which says, it takes sixty-three muscles to produce a frown and fifteen a smile; why not conserve energy?

I am sure a great many of you have had the same experience I have had in hearing missionaries return and report their work, and in always saying how they love their missionary companion and that those companions were different all the rest

of their lives from other people. I have seen strong, brave men who had been separated awhile, after they had been in the mission field, and their love at meeting was something beautiful; they would embrace and could hardly be separated from each other, and I have often wondered how such a thing could be, but I have found the secret of it in Relief Society work. In the smaller community where I worked in Relief Society work first, I thought my love of the sisters was due to the fact that I was closely associated with them, and could see their lovely virtues, but when I worked in the stake capacity my love was just as great, or greater. When I was called to work in a larger field, I felt that I was not capable of loving more dearly or loving more people than I had loved in my dear stake, but now as I have gone among the stakes and have had the privilege of meeting the sisters in their homes and stakes, I believe now I know what the missionary means when he tells you he loves his missionary companions, and I have been thinking if this Relief Society love could extend all over the world, the Millennium would be here quickly.

There was a little motto that hung in my home when I was a girl. It read, "Welcome the tasks that make you go beyond your ordinary self, if you would grow." If we consider this, it is quite a sermon. Many of our beautiful girls marry and think they are faithful when they give their all in the home with their little people. They are so anxious to be good mothers, so anxious to be good wives, that they feel that they have not time for anything outside. They feel that life is long and after the children are grown and after they get through with their busy work, they will take up some outside work. It is too bad the young mothers do not know that it is during the time when they are rearing these children that they need the broadening things of outside work and of the Spirit of the Lord that is obtained in mingling with one another. A woman cannot live entirely by herself, and that includes her children and her husband; to be broad and successful, one writer has said, the only safe way is to have a straight path open from your soul into the great out-doors. If we do this, if we can have some avenue of communication with people outside, we will be broadened and better and can keep abreast of our children, so that we can avoid that unfortunate condition that sometimes comes to the mother of middle age, when the children say, "mother wouldn't understand." It is a very unfortunate thing to occur, and it happens because of the beautiful unselfishness that is unwisely given by the young mothers by their devotion to their children and homes. There is not a place on earth where mothers can take their children where they will be so welcome and have so much of the blessing and welcome of the sisters as in the Relief Society. I think there is no place where expectant

mothers will have so much of the blessings of the sisters and prayers for their comfort as in the Relief Society, and at the same time their lives are being broadened and they are becoming more useful in the home. The Relief Society people are accomplishing such wonderful things and if we stay home we are being left far behind.

When Sister Knight was talking of the reading,I remembered one stake which I had the privilege of visiting, a stake quite far away where homes are scattered, and the sisters cannot meet together often, but they have resolved in their stake that never a day would go by that they would not do ten minutes' reading. This is not very much, and there is not one woman in the Church who is so busy she cannot stop to do this. In almost every avenue of work the Relief Society people are accomplishing wonderful things. In some of the wards we find the people so scattered it is difficult for the teachers to visit, and in one of the districts where the little village extends for nine miles, with very few families, it was reported to us that the teachers go on horseback and visit, and they have a hundred per cent report of their families visited in this scattered locality. One counselor in a ward said she always attended Relief Society meeting and she showed me a buggy where she packed five babies and went to her Relief Society meeting which she never missed. In her home she had had five high chairs all in use. The children are all grown up now, and they are lovely and sweet. She could find time to go and take care of her babies as well.

In the splendid class of nurses that graduated the first of August there was one sister from Mexico, a brave little woman, who left her children and came up here and gave a year of good, conscientious work and study and now she has gone back, a blessing to her people. In the Alberta stake, of Canada, there was a survey taken among the sisters of the stake and it was found that ninety-eight per cent of the stake and ward officers are keeping the Word of Wisdom. In one stake they realize the importance of preventing disease rather than waiting until the disease is settled, and they have taken a survey among children of preschool age, and have had 150 of these little children taken care of, that will mean good strong healthy bodies in the community.

I have before me a report of the Relief Society of last year, the year ending 1920. Among other things is a report of the days spent with the sick, amounting to 56,908, or 155 years given to the sick last year by busy home makers, and I do not believe any of them neglected their families to give this service.

MRS. LUCY WOODRUFF SMITH.

I believe no person in this room could possibly be more happy

in being here than I am, as this is the first conference that I have attended in our Latter-day Saint community during the past two and one-half years. I have been in England for some time past, and had a very great deal of pleasure in laboring with our sisters there in many of the communities of continental Europe. Upon our arrival in Liverpool, the headquarters of the mission, we found twice as many people as live in the state of Utah. The peace pact had just been signed, and we, of course, felt that peace and love were coming to all the earth, but, to our very great surprise, sorrow, and disappointment, we found this not to be the case. First of all we found that American citizens were not very welcome in Great Britain. We found this condition also in the communities on the continent. Food almost doubled in price after our arrival in Great Britain. We were furnished food cards, and only in February of this year were we allowed to purchase the amount of food we desired, if we had the money to pay for it. We are so much better off than the people of Continental Europe that there is no comparison. You have heard of the terrible labor troubles in that country, which are far in excess of the labor difficulties here, particularly the coal strikes, which mean that the railroads, the mills, which are the backbone of that country, are obliged to stand still. A little over a year ago we had a coal strike and a most terrible riot in different parts of England where great mills and other property were destroyed. Last spring we had another terrible coal strike, commencing very early in the spring and lasting until within two weeks of the time we left England, the middle of July. Thousands and thousands of families were not able to cook food in their homes on account of lack of fuel. We have had to have fuel cards the same as food cards, but, through the mercy of God, at our mission headquarters, we have never wanted for fuel.

When we arrived in Great Britain we found that our missionary corps had been very greatly depleted during the war, and many Saints had immigrated to Utah, so it was quite a task to hold the work together. We found we had seven missionaries to assist us where at one time there were three hundred men, and you can imagine what it meant to keep things going. A few of our conferences had to be disorganized and also many branches; and, of course, our Relief Society organizations and other auxiliaries had to suffer in the same manner. Until one year ago we had no relief from this condition. At this time Brother Smith was laboring with the government for permission for our people to come in and preach the gospel. On many occasions the officials of the government would say, "Why do you come? We do not need you here; we cannot get our people to go into the churches here." People seem to have really deserted the Lord. You find churches

of all denominations almost empty. The people have no faith nor confidence in any one. After many interviews with the officials they finally gave Brother Smith an opportunity to explain the work, and now the elders are permitted to come with the restriction that we should not cause riots, and that missionaries should not receive pay; the reason for this is because there are so many men in Great Britain who have no employment.

Two million men are now walking the streets unemployed. For some time past the government has been giving them an employment wage that has kept body and soul together. The little children in Great Britain have been going to the public schools and receiving their morning meal—a cup of tea and dry bread. In the midst of all these conditions, however, we find that the public house is never closed. This condition is one of the most dreadful things that could come into any country, and how grateful I was every day I was there to feel that I lived in a country where we enjoyed prohibition. It is a very pitiful sight to see on the sidewalk in front of the public houses the little children waiting not only for their fathers to come out, but also for their mothers to come out.

We reorganized many of the Relief Societies before leaving. All of the people attend all of the meetings, and we had in our membership in the Relief Society organization, young girls from ten upwards. We have now a working force of about three thousand women in continental Europe and South Africa, with 155 branches. These women are now able to conduct their organizations by themselves through the indirect help of the priesthood. We have a great many people who are working with us who are not Latter-day Saints and who are doing good work. We make a great many things to give to the poor. The making of toys has even been taken into the Relief Society to secure funds to carry on the work. You will be pleased to know that our European mission has disbursed in cash over $15,000 during the past year, under very strenuous circumstances, especially in the German and Austrian missions where the greatest suffering is taking place.

I would like to mention two or three other things that our sisters are doing. In almost every branch we have a maternity chest and the need of it is very great there. This maternity chest is kept replenished and in good condition all the time, and a wonderful help it is to the sisters. We find several of our organizations have adopted a child or two and are responsible for its education and food and clothing for a certain number of years. This past March, with three exceptions, all of our organizations observed the annual day of the Relief Society and I was very delighted to find this so. I feel that I should particularly mention

the work done in the Swiss and German mission. They have been in very great need. Over $9000 in cash and hundreds of thousands of articles have been made and disbursed in the Swiss and German mission. This amount has been raised in continental Europe. When I tell you that many of the people are still eating very dark bread, a combination of straw and wood and shavings and a little bit of meal, you will understand what they are going through. Many of the children are undernourished. The women and the children in that stricken land are suffering untold misery, but continual relief is being sent to them and their condition is being relieved and improved. When I looked into the faces of those little children, which were just as white as though they were dead, my heart was filled with pity. I found women working in the fields, shoveling coal, etc. This distress is not universal, however, because people who have money can get what they need, but they are few indeed. I would like to say that the Relief Society women who are working in Europe are full of the Spirit of God, they are true blue, they are serving the Lord with all their might, mind and strength. Their eyes are turned toward Zion; they wish they could come and mingle with you, and I should like to say to the General Board that they love them and sustain you all.

PEACE RESOLUTIONS.

A resolution on peace and the limitation of armaments, prepared by Mrs. Annie Wells Cannon, was presented by Counselor Louise Y. Robison and was unanimously adopted. (This resolution appeared in the November number of the *Relief Society Magazine.*)

EMMELINE B. WELLS RELIEF SOCIETY MEMORIAL LOAN FUND.

Just before closing the conference, President Williams presented to the great assembly the proposition of establishing, at the Brigham Young University, a memorial loan fund for girls, in honor of the late President Emmeline B. Wells. This matter had already been acted upon favorably at the General Officers' meeting, and it was now brought for approval of the entire conference. President Williams asked those who favored the proposition to stand in silence for a moment with bowed heads. It was an impressive and touching moment, when the entire congregation stood and, with bowed heads, approved of this lasting memorial to their late beloved leader.

Out of the World

By G. Milton Babcock.

XIV

(*Concluded*)

Walter felt that he had earned a vacation, for the strain of the strike had told greatly upon him, intensified, perhaps, by the sympathy he felt for the cause of the workers. He was, therefore, granted leave with pay for a week, and Sunday morning, April 17, he started for Glens Falls with his mother, taking the stage over the mountain. He wrote ahead that he was coming to be baptized, and also wrote his cousin Elizabeth of his intentions, suggesting that she witness the ceremony. To his surprise and delight, he found her awaiting him at the Guiles home.

"When I got your letter, I showed it to the folks and told them I had decided to be baptized with you," she announced.

"Good for you! Elizabeth. You don't know how glad I am to hear you say that. You know the Bible says, 'one of a city and two of a family.' "

"Yes; but I had a terrible time to get away. Mama and Dot are absolutely against it, and only papa gave me any encouragement. I do hope and pray mama will see things in a better light—if she would only let me talk with her."

"Well, you know, Elizabeth, that he who loves father or mother more than Christ is not worthy of him. I, too, have passed through some hard experiences for the gospel, but, fortunately, mother will listen to the elders, though she can't understand yet that I know anything about it myself; she thinks it is simply the influence of the elders that keeps me in line. I hope, some day, the Lord will open up the way for us both to convert our folks."

About a mile from the Guiles' flowed the Hudson, and shortly after noon that day Walter and Elizabeth came "out of the world," and entered the fold of Christ. A thin coating of ice was on the water. Walter was baptized first, and, although the water was very cold, a feeling of joy and exultation possessed him that overshadowed everything else. Were not his sins washed away? Was he not making a covenant with God? Was he not becoming a son of God by adoption in the flesh, thus completing the cycle of family relationship with his Maker that had its beginning in the spirit world?

Bravely Elizabeth went down into the cleasing waters, and,

as Elder Wood guided her shoreward, the sunbeams spread a glorious halo around her serene countenance, reminding Walter of the painting of an olden saint on one of the windows of St. Mark's at home.

Quickly they drove back to Guiles' where confirmation was held. Walter was given the privilege of speaking and bore a strong testimony, stating that his desire was that he would be "faithful unto death" in order that he might win a "crown of life;" that, regardless of the acts of any individual member of the Church, he would ever realize that he had espoused the principles of the gospel and not the personality of any individual. Perhaps his remarks were partly inspired by the actions of a certain local couple who had been "converted to the elder" rather than to the gospel; who, as soon as the missionary had been released, promptly forgot their duties as Latter-day Saints. Then, too, Elder Wood had told him that, if it was ever Walter's good fortune to gather with the Saints in the valleys of the mountains, he must expect to find good, bad, and indifferent "Mormons"—"Jack-Mormons" he called the last. He would, possibly find some of the elders whom he had entertained engaged in a stern struggle for the necessities of life, and not able to return the hospitality which had been bestowed upon them while in the mission field.

From Guiles', Walter and his mother departed for Green Island, accompanied by Elder Lester, who was anxious to call on Captain Robbins. Arriving in Troy, Elder Lester found lodging with a family of Saints there, while Walter and his mother were heartily welcomed by Uncle Billy and Aunt Angie in Green Island.

Walter was greatly surprised at how his aunt and uncle had aged since he last saw them, especially his aunt. They were fast approaching the halcyon calm of their journey over the ocean of life, and soon the snows of winter would rest heavily upon their brows. She had suffered much because of Walter's home-leaving, she said, and felt that he had been ungrateful for what she and his uncle had done for him, but was glad he was doing well and she, herself, was trying to forget the past.

Walter hesitated before telling of his new religious affiliation. In fact, at first, he thought it would be best to say nothing at all, recalling his aunt's great prejudice on matters religious. However, he decided that he had been "warned," and that he would not be doing his duty if he failed to present the gospel to his people.

"It's a shame and a disgrace for you to belong to the 'Mormon' Church!" Aunt Angie exploded indignantly when Walter informed her. "You've been taught better, and I don't see why

you want to forsake your teachings now—but you always were headstrong," she added reflectively. "Two of their book agents came to my door years ago. They were both polite young fellows and posed as gentlemen—but that's just it; they send out their good-looking young men so as to attract our innocent and unsuspecting eastern girls to go to Utah with them—and every once in a while you hear of their carrying one off. I can't understand why you want to associate with such immoral people—That'll do, now!" she commanded, as Walter started to protest. "I don't care to listen to anything you have to say about the 'Mormons,' and please don't mention them again while you are here."

Nevertheless, Walter did mention the subject to his Uncle Billy, who received it with a characteristic remark:

"Go to it, boy; I reckon you're as near right as any of them!"

One evening Walter and Elder Lester started out for Captain Robbins'. The old houseboat had been hauled far up from the water's edge.

"I reckoned you'd put into harbor again," beamed the Captain, heartily shaking Elder Lester by the hand, recognizing him instantly. "I've prayed to see ye again. Well, of all things! lad, how are ye?" almost crushing Walter's hand in his powerful grasp.

"Captain Robbins, this is Elder John Lester, a minister in the Church of Jesus Christ of Latter-day Saints. I met him up north and he remembered talking with you, so we decided to come and see you together."

"The Church of Jesus Christ—what? Say, that name sounds good to me. I've never heard a Church afore sailin' under them colors."

"Yes, Captain," declared the elder, "it's the only Church that I know of that bears his name. The last part of the name is 'of Latter-day Saints.' You know the followers of Christ were called 'Saints' in his day, and we say 'Latter-day Saints' to distinguish us from them."

"So they were, sir—so they were. What port do ye hail from?"

"My home is in Provo, Utah."

"Out in the 'Mormon' country, eh? Let me see, let me see," he went on reflectively, "don't the 'Mormons' call themselves Saints?"

"Yes, sir, I'm a sure-enough 'Mormon,'" announced the elder.

"Well, I'll be blowed! Why, don't you know, the summer afore I started to run the ferry I took a trip to Yellowstone Park. We changed trains at Ogden, Utah, and I decided to take a run

down to Salt Lake City. I was t' service in the Tabernacle; and say, that's some organ! I heard a lot o' big 'Mormons' and liked their lingo. I anchored there three days and never see a finer lot of shipmates. So you're one of them?"

"And I'm one, too!" exclaimed Walter impulsively, unable to keep back the news any longer.

A look of surprise greater than before overspread the Captain's features. "So I was preachin' 'Mormonism' to ye, lad," he grinned reflectively, "and it washed ye overboard! Well, lad, if this here minister has any more cargo aboard like what he had last time, I guess I'll have to take passage with ye," he avowed.

Long into the night they talked, and when the visitors left, they did so with the glad knowledge that Captain Robbins was a convert to "Mormonism." The Captain was one of those honest souls whom, it seems, the Lord chooses and to whom the gospel has a familiar sound. Such people an elder feels instinctively he has met before—sometime—somewhere. They are like oases in the desert of Persecution. The gospel, as a sounding fork, draws from them vibrations of harmony and joy.

The next day Walter, accompanied by his mother, visited the family plot in the Albany Rural Cemetery. Here lay, besides his father, his paternal grandparents and great-grandparents. Tenderly they placed flowers on his father's grave and then—Nature wept with them—solemnly, softly the rain fell—on the living and on the dead—on the just and on the unjust. The day grew dark. Mournfully the chapel bell sounded, like an angelus calling to devotions; but the unnumbered hosts of the sleeping city heard not—cared not. The two mourners took refuge in a shelter which had been erected under a large, drooping willow. A tinkling brook flowed nearby, eagerly welcoming the raindrops.

"Don't cry, mother," pleaded Walter as she gave way to violent weeping.

Presently she controlled her feelings. "The rain makes me sad, Walter," she grieved, "when I think of your father lying there in the cold, wet ground."

"You shouldn't feel for a moment that my father is there," soothed Walter. "Only the mortal clay lies there; he, himself—his spirit—has soared to paradise, where he has the privilege of associating with those who have lived and done as he has lived and done. We should take comfort in the saying of John: "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them."

"Yes, but your father did not die in the Lord," she sighed,

"at least, he did not belong to a church. For all that, he had a faith in a heavenly Father."

"Ah, that's just it, mother! It isn't always those who belong to churches that are the best people, or have the most faith. I believe my father fought the good fight and that he kept the faith that he had. And little do I know what a faith that really was! Remember, mother," he continued earnestly," a far-away look coming into his eyes, "the time we lived in Simmons' house: Jane Bass called and you went on to tell her how you and my father met? I was lying in bed listening, and I can hear your voice today as plain as can be. You said that father told you, 'I hope, some day, either in this world or the next, I shall find the right way.'"

"And then, mother, you broke down and cried!" the tears starting into his own eyes at the remembrance.

"And—and, Walter, I wonder if he knows the right way, now?" she sobbed, repeating her question of nearly ten years back.

"Yes, mother, I believe he does. But, suppose he does know the right way—what good does it do him? He never has been baptized into the true Church of Jesus Christ, and without such baptism, so Christ told Nicodemus, he could not enter the kingdom of heaven. Oh, dear mother," he went on earnestly, "that is where the 'Mormon' doctrine of baptism for the dead comes in. After they have accepted the gospel in the spirit world, they can have someone here baptized for them in the temple, and then, as Peter says, they can 'be judged according to men in the flesh, but live according to God in the spirit;' that is, have the same laws and ordinances governing them as we do here."

"My son," she said, deeply moved, "I only wish I could believe as you do. It is certainly most beautiful to think that there is a chance after death. Perhaps your father is waiting for you to have that work done for him," she suggested, a hopeful light shining in her deep eyes.

"Come, mother, it has stopped raining, and we'd better get back to the station." One more look at the spot where lay the earthly remains of the father he had never known, wishing that a voice could call from the grave and bespeak its longings, and then he departed.

Walter took advantage of his visit to copy from the Family Bible, in Aunt Angie's possession, the genealogy of many of his forebears—genealogy which in later years proved to be the foundation of a mighty work for him as a "Savior upon Mount Zion."

* * *

A few evenings after his arrival home, Walter called on Edith. He found her reading.

"What book is that, Edith," he interrogated, after they had exchanged a few pleasantries.

"It is entitled *Added Upon,* she replied. "Ever heard of it?" she queried archly.

"Seems to me I have," he answered slowly, "but I can't just recall it now."

"You're a fine Latter-day Saint!" she scolded demurely.

"Why, Edith—what do you mean?"

"I mean that *Added Upon* is one of the best stories I have ever read, and further, that it was written by a 'Mormon!' "

"Do you mean to say that you have been reading a 'Mormon' book?" he demanded incredulously.

"I certainly do; and further, Mr. Nelson," she went on roguishly, "I'll wager a piece of my apple pie that I baked this afternoon against a ticket to the Methodist entertainment tomorrow night that I've read more 'Mormon' books than you. See! there they are," pointing his wondering eyes to a well-stocked shelf in the bookcase.

"Edith," said he quietly, but with trembling voice, "I can't understand it all—yet. Come! it's a beautiful evening—let's take a walk along the River Road, and you can tell me more about it," he persuaded.

"You see," Edith explained as they started out, "for some weeks after you left that tract with me I refused to read it; but somehow or other, one evening I couldn't resist picking it up. I read and liked it, so thought I would return it to you and get some more literature. I felt rather bad at the way I had spoken to you that day in your house, but when you took the tract from me so coldly, I couldn't bring myself to speak of 'Mormonism' at all. I glanced at the address of the Eastern States Mission on the last page, however, and wrote them for literature. Ever since, I have been buying tracts and books from them. You see—it was all very simple!" she concluded gaily.

* * *

A warm spring breeze murmured and the moonbeams voluptuously danced and flitted through the infant treetops, over the brilliant green foliage along the shore, and out into the water where they formed a silvery moonglade. Plaintively a night-bird called his mate, while faintly could be heard the croon of the dam as it mothered the receding waters of the freshet, holding them safely above its breast until the summer drought began.

"Do you know what night this reminds me of, Edith?" he asked, as they walked slowly along, arms entwined.

"No, I don't, Walter," she answered softly.

"It reminds me of the night I visited Captain Robbins to talk religion and met you on the way home."

"Yes," she added impulsively, "and I, the little silly, had to get you into trouble with your aunt by telling her you weren't at church!"

"You made up for it the following Sunday, though, Edith."

"How?"

"By giving me some of the sweet peas from your boquet. I have cherished them ever since."

"I saw them in your Bible. Were they so precious as all that," she murmured.

A moment of prophetic silence prevailed. Overhead shone white, steady Jupiter, while directly to the south, midway of the horizon, blazed the brilliant Dogstar, Sirius, sending earthward his exquisite flashings of bluish white. Then Walter spoke:

"They were, Edith. They always reminded me of you—you whom I have loved ever since the day we went over the dam together. Edith!" he went on, drawing her impulsively to him, "will you—will you wait for me until we can sail over life's main together?"

"Yes, Walter—I will," she answered happily, "upon one condition."

"And that?" he breathed.

"That we embark for Time and all Eternity—from the House of the Lord," she whispered reverently.

(*The End.*)

MUSIC

No more beautiful and useful department of the Relief Society exists, both in a general and local way, than the choir and choirs which make music for our ward meetings, our state and general conferences.

We are presenting to our readers, a picture of the General Relief Society choir, with our gracious and gifted choir leader, a beloved singing artist, and her able assistant in her work, Miss Edna Coray, who is an organist par excellence. Miss Coray is an artist by gift and by training. These two certainly have developed the general choir along the best musical lines, and have produced for us music which is rarely surpassed by other choirs wherever they may be found in the Church. Miss Coray is also a composer, and we are happy to give, in this number, an original song by her, which is sometimes sung by the general choir. Standing in front of Mrs. Edward, are the new Presidency of the Relief Society. Mrs. Hyde has done much in the way of encouragement and assistance for the general devlopment of the choir.

World Happenings

By James H. Anderson.

Utah's population in 1920 was 85.8 percent native born white people.

A woman's branch of the National League of Women Voters was organized at Provo, Utah, on October 28.

Jews who have relatives in America are being allowed by the soviet government to leave Russia.

London's (England) death rate in 1920 was 12.6 per thousand, while that of New York was 16.17.

Women are more competent than men as pharmacists, is the announcement of the dean of Columbia College, New York.

Floods in British Columbia, Florida, and elsewhere, in October, caused much property damage and some loss of life.

A great fire in New York on November 4 destroyed extensive wharves on the Hudson river front, at a loss of over $5,000,000.

Soviet Russia, thought by many people to be on the verge of collapse, does not seem to be in that condition for the present.

Freight rates on grain and other farmer's products in the United States were reduced materially on November 20.

Greek troops again defeated the Turkish nationalists in battle east of Constantinople the first week in November.

Senator Philander C. Knox, one of the best friends the people of Utah had in the nation, died in October, aged 68 years.

Autumn weather, in the western United States, was brighter, drier and warmer in 1921 than in any preceding year back to 1864.

Spain still has its war in Morocco, and 20,000 more troops were sent there in November, with 120,000 additional Spanish troops called to arms.

Ex-Emperor Charles, of Austria, who recently endeavored to regain the Hungarian throne, is to be made an exile on one of the Maderia islands, as Napoleon was on St. Helena.

Japan names as one condition of uniting in a peace movement that the United States discontinue fortifying its Pacific Islands possessions.

Women learning to swim are declared by English authorities to prefer men instructors, alleging that the latter are more dependable in their work.

Jewish physicians in the United States have coutributed one million dollars for the establishment of a medical college in connection with the university in Jerusalem.

Aviation companies are being organized in New York and London to give an air-passenger service around the world in 17 days, in 1922.

"Home brew" in the United States caused an alarming increase of premature deaths in 1921, because of the fatal poison in the immature brew.

Juarez Stake academy ("Mormon") in Mexico, after being closed for several years because of disturbed conditions in the southern republic, began its 23d year with a good enrollment, on opening in 1921.

Senator Reed Smoot's proposed tax system for the United States, although conceded to be the simplest and most equitable yet suggested, was not accepted by Congress in its present efforts at tax revision.

Milk-wagon drivers in New York went out on strike on November 2, and as the strikers would not permit other men to take their places, a milk famine followed.

David Lloyd George, British premier, could not come to America for the opening of the international disarmament conference, owing to the Irish situation, but may come later.

Many thousands of coal miners in the middle western states went out on strike, on November 1, against a court order forbidding employers holding union dues out of the men's wages, for the union.

British wireless communication around the world is expected to be completed in 1922—England to Palestine, Mesopotamia, India, South Africa, Australia and Canada.

Eugene Lyman Fisk, New York health expert, announces that owing to her physical training the present day college girl in America is the best model of perfect health.

Thrift was a timely topic by President Anthony W. Ivins at the "Mormon" Church conference in Salt Lake City, in October. his suggestions being well worthy of carefu l perusual and thoughtful consideration.

A Catholic priest, in a recent conversation held in Ireland with Harold H. Jenson, correspondent of the *Deseret News,* declared: "The Sinn Feiners will fight till every man is killed"—a poor outlook for permanent peace in Ireland.

Pharaoah's palace, where Moses appeared before the Egyptian monarch, is being uncovered at the ancient Memphis, under the direction of Dr. Clarence F. Fisher, a curator of the university of Pennsylvania, and many interesting relics have been exhumed.

Distinguished visitors to the United States in November were Marshal Foch, of France, Admiral Earl Beatty and wife, of England, and General Armando Diaz, of Italy—each a chief in his class in the late world war.

Countess Lastazzi (an American lady), better known by her stage name of Miss Meredith, advises American girls not to go upon the stage in France, because "the average society man is a brute" who aims at the girls' ruin for his own base purposes.

The assassination of two premiers within one month—Premier Hara of Japan and Premier Granjo of Portugal—at the commencement of November, may have serious consequences in each of those nations, particularly in Japan, in the latter's international relations.

Former Senator Sutherland, of Utah, has been named by President Harding as chairman of the advisory committee of twenty-one at the Washington disarmament conference. J. Reuben Clark, also a native son of Utah, whose fame as an international lawyer is nation-wide, is one of the technical staff of thirty-four at the conference.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah
Motto—Charity Never Faileth

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. VII DECEMBER, 1921 No. 12

THE YEAR'S OLD AGE

CHRISTMAS TIDE

To children, to youth, and to early maturity, the Christmas season brings thoughts of joy, feasting and present-giving. But to those who have reached the youth of old age, the month of December brings thoughts of the aging days soon to fall asleep in the cradle of the infant new year. Age with its frequent loneliness, its loss of capacity, its failure of early ambitions, and above all the growing feeling that no one needs or wishes us about, this is our tragedy! Talk of Christmas gifts! Once a year presents—what are they to the lonely aching heart of age! How can one bright holiday make up for months of forgotten needs! We aging women want congenial work to do each day! Health to do our work!—opportunity to work.

That is heaven to any normal human being. Work and a quiet room of our own, one loved companion near—ah, then Christmas brings good cheer.

If the young-old woman has cultivated the habit of reading —the papers, novels, and most especially the Bible and Book of Mormon, she will find infinite comfort and company in her reading, particularly in the glorious books of the scriptures. She should not read in an accidental way, but read them right through —again and again. Orson Pratt once said he had read the Book of Mormon sixty-three times. It grows richer and fuller with each reading.

This aging woman must work, cook, sew, patch, embroider, peel potatoes, knit—she can always knit, even if her eyes trouble

her. If you could see the blessed old blind women in the temple waiting in the hall to go forward—visiting happily, and knitting—knitting—you would feel that you could find work to do, no matter who you were or where you were. Don't be idle. Find an absorbing interest—in your grandchildren, in the thrilling news of the day, in the Relief Society, or, best of all, in the temple! If you can live in a temple district, go to the sacred courts of the House of the Lord and there find rest, peace and throbbing interest in life. If you don't, try to learn how to keep temple records or make temple clothing, or do the housework for your busy daughter while she writes in your records.

If you must eat the bread of dependence, avoid interfering with your "in-laws." Even let your own daughters and sons alone, unless they seek advice and counsel. It is hard for mothers and mothers-in-law—after you have been the hub of a swift moving wheel for forty or fifty flying years—it is hard to find yourself just a spoke in the wheel, and often an insecure, rather wobbly spoke, at that. But learn the new lesson—don't meddle with child, or either parent. Just keep your eyes shut—like you do when your reckless son is driving the "Tin Lizzie," on one wheel around a dugway. Keep still and pray! But don't be idle. Keep busy. Find something to do that will really help your dear ones. At the same time, don't neglect the spirits of the dead who are crying out for help on the Other Side. Braid rag rugs, knit, patch, darn stockings, peel potatoes, wash dishes!—you will never fail to be welcome in any household if you work happily at these homely and healthy tasks. Write letters, keep accounts for your children. Above all, honor the son or the son-in-law who is the head of the household wherein you may be dependent. Never allow insubordination, in your own heart, or in the heart of your daughter, to the counsels of the man of the house. Avoid pitying your daughter or yourself. Strengthen her will and your own by a firm resolve to be obedient to counsel and to honor the Priesthood. Only so can you have peace in your heart, or in her home. Do every possible thing to make others pleased and happy, then you will be happy yourself. If the Christmas finds you with only your regular darning and patching all done up, even these small tasks will be sanctified and glorified with the Christmas glow and cheer which beautify the giver and the doer of deeds far more than the receiver. Don't be dependent, don't feel dependent. Earn your way—if not with work and toil, then earn it in a far more beautiful way, with smiles and sympathy and sweet encouragement to all around you. Learn to pay daily compliments to your loved ones about the becomingness of dress, their good cooking or excellent behavior. One verbal boquet is worth a bunch of tea roses.

The most glorious way to spend your remaining months or even years is in the temple. Persuade your children to contribute each a certain amount—if you have no financial resources of your own because you have foolishly given your children your home and property—persuade them—and they certainly owe you that much—each to pay a small monthly sum to you and with that you go to a temple for the winter, in Dixie, in Logan, or in Manti; take a tiny room, do a bit of patching and darning for your neighbors, on the days you are not in the temple, to earn a few extra dollars. O the independence of your life; O the delight of knowing someone needs you; O the joy of saving souls; and O the peace which will come to your soul and to the souls of your children when the Christmas time comes around and they proudly say, "My mother is so happy. She spends all her time in the temple." And you reply gratefully and humbly, "How glorious is the Christmas to those who are privileged to partake, in spirit and in truth, of the Christlike mission, which is peace on earth, good will to men, here and on the Other Side!

NOTE OF CORRECTION

One more mistake must be corrected concerning the authorship of the story, "The Wages of Sin," which was published in the October number of the *Magazine,* and which has already been corrected once. Lucy Guyman Bloomfield did not write the story, but Lucy S. Burnham did. Address all communications for this department to the editor, Mrs. Susa Young Gates, and not to the *Relief Society Magazine.* Add the author's name to verses, articles, or stories which may be sent in and which sometimes get separated from the letter which accompanies them.

MISTAKES

When a plumber makes a mistake he charges twice for it.

When a lawyer makes a mistake, it is just what he wanted, because he has a chance to try the case all over again.

When a carpenter makes a mistake it is just what he expected.

When a doctor makes a mistake he buries it.

When a judge makes a mistake it becomes the law of the land.

When a preacher makes a mistake nobody knows the difference.

When an electrician makes a mistake, he blames it on the induction; nobody knows what that means.

But when an editor makes a mistake—Good night!

Guide Lessons for February

LESSON I

Theology and Testimony

(First Week in February)

PRAYER

The time: morning and evening. The place: preferably the best room in the house. Those taking part should face one another in a family circle: Procedure: father presides, and in his absence, the mother directs. Each member of the family of sufficient age takes turns. This practice should prevail from the day of marriage until the end of earth life.

As to the matter of taking turns, children are very sensitive. One lad said to his father, "Papa, why don't you ever give Mama a chance to pray?"

A survey of the prayer habits of the students of the Brigham Young University showed more faithfulness in secret prayer than in family prayer. Relatively few were able to report that they took their turn in offering prayer in the family devotion. The survey also showed more faithfulness in attending secret prayers in the evening than in the morning. The choice between the value of a morning and an evening prayer would seem to go decidedly in favor of the former—if we consider under which condition we need most help, awake or asleep.

The Parts of the Family Prayer: The first part of the family prayer would naturally be composed of thanksgiving, pouring out of gratitude. It is quite natural and surely theological. Following this, in theological order, would come the remembrance of others. Under the instruction given by the Master we pass with love of God to love of man. See Matt. 26:37, 39.

Among those never to be forgotten in our family devotion are the authorities of the Church, with special mention of the First Presidency. The value of having the prophet's name mentioned in our family devotion is greater than it is generally thought to be.

Having expressed our gratitude to the Lord and remembered others before him, we come to the petition for whatever the needs of the hour of the day seem to be, and among those needs is always spiritual guidance, protection, and forgiveness. One boy in his first family prayer asked the Lord to keep scolding and quarreling out of the family for that day. This is an example of originality and frankness which should be en-

couraged and practiced in our family devotion. Every day we need forgiveness and it should be asked for with a remembrance that we must forgive others. This will foster humility and charity, two of the greatest of the virtues. These petitions suited to the needs of the hour will prevent the family prayer from becoming stereotyped. While these are the three elements of the family prayer, the order of presentation will naturally be varied.

Answers to Prayers: If we can know that the Lord's view of our needs is superior to our own we shall not have our faith shaken through failing to get a quick and favorable answer to any prayer. The speed with which things are attended to in heaven is often conditioned by our conduct here. Doc. and Cov. 101:7.

Sometimes there are unusual obstacles thrown in the way of our receiving an answer. Daniel 10:10-13, with attention to verse 13.

Sometimes an answer is withheld because of our unreadiness to receive it, and sometimes the answer comes in a way that our expectation made it as unrecognizable to us as was the Messiah to the Jews who had been praying for him to come since the days of Abraham, but we may be certain that no consistent petition sent on the wings of faith from earth willl ever be thrown into the waste basket of heaven.

Some Things to Think and Talk About:

1. Prayer is the simplest and surest way to form a loving acquaintance with the Lord.
2. Praying only when we are in distress is unmistakable evidence of both ingratitude and weakness.
3. Praying with our children will affect their salvation more than praying for them.

QUESTIONS AND PROBLEMS

1. What do you think of this proposition: If parents neglect the Lord, their children will be apt to neglect them?
2. What was the occasion of the first prayer, and who took part therein? Pearl of Great Price, Book of Moses, Chapter 8:44, first sentence.
3. Does this scripture indicate that this prayer was a family prayer?
4. Would an occasional concert prayer be advantageous in the family circle?
5. Wherein is the forming of a family circle, of devotional value in prayer?
6. Emulate the essential contents of the family prayer.
7. Which part of the family prayer prevents the service from becoming monotonous?

8. What are the difficulties in the way of regularity in family prayer, and how may they best be overcome?

9. Why should the ward teachers know whether we attend to our prayers or not?

10. What is the value of an intelligent "amen" to a group prayer?

LESSON II

Work and Business.

(Second Week in February)

LESSON III

Literature.

(Third Week in February)

Professor George Careless, noted composer and musician, has made a contribution to the hymns of the Latter-day Saints that is invaluable. In a recent conversation with Professor Careless, he said that he had set the music to seventy L. D. S. hymns. Much of this music has been composed for special occasions. It is the purpose of this lesson to devote itself to some of these compositions.

George Careless reached the valleys of the mountains in the year 1864. He had traveled from London to New York on a sailing vessel called *Hudson*. When they were near landing, indeed so near to it that the effects of the ship were packed, the captain of the vessel asked Professor Careless to compose a piece of music for him. Consenting to this request, Professor Careless looked about for some place where he might rest his paper while he wrote. Finally, he discovered a barrel of bacon in the corner of the ship. He immediately made use of it, and on it wrote the music of "The morning breaks, the shadows flee," which he called *Hudson*. Professor Careless had been the leader of the London choir in the London branch of the Church. On the vessel with him were a group of persons who had sung in that choir. He called them together, and they learned the music quickly, and sang it to the captain. The composer presented the captain with a copy of the music before leaving the ship. It is beautiful music, set to beautiful words, and its name suggests one of America's most beautiful spots.

In the month of August, 1870, a very important debate took place in the Salt Lake Tabernacle. This debate was between Dr. J. P. Newman, of Washington, D. C. and Elder Orson Pratt of the Council of Twelve. Rev. Newman was well known because of his connection with the United States Senate, having served as

chaplain of that body, while Orson Pratt was very generally looked upon as a profound student and an orator of very exceptional ability.

Professor George Careless, director of the Tabernacle Choir at that time, tells us that the Sunday prior to the debate, President Brigham Young called him aside and said, "Brother George, the people will be very timid next Sunday, because of Mr. Newman's great reputation, as a preacher, therefore, I want you to sing something that will hearten and give courage to the congregation." Professor Careless tells us that he sat down in one of the choir seats and composed a piece of music on the spur of the moment. He called it "Courage" and set it to the words "Hark listen to the trumpeters." It was sung for the first time when the great assembly met to listen to the speeches that opened the famous debate. This music may be found in the *L. D. S. Psalmody,* published under the caption "Courage." The brief time consumed in its composition reminds one of the fact that Nevin is reputed to have written the music to the "Rosary" in fifteen minutes. Professor Careless has always exhibited a great deal of genius in writing music for special occasions, certainly this incident is no exception to the rule.

In the exquisite music of "Rest for the weary soul," set to the words written by Henry W. Naisbitt, we bring together, as in "The morning breaks, the shadows flee," words and music by an L. D. S. author and composer. This music was written to be sung at the funeral services of Joseph Young, the eldest brother of Brigham Young, who was connected with the First Council of Seventy, the father of Dr. Seymour B. Young, and the grandfather of Professor Levi Edgar Young. Later, it was sung at the service of Joseph Standing, the first martyr of the Southern States mission. The combination of Henry W. Naisbitt's words and the Careless music has produced an effect not often reached in funeral hymns. This hymn has been sung at the graves of many people connected with the Latter-day Saints Church, and with many not of its number. The key note of the entire hymn is Rest. The first stanza suggests rest from physical pain and exhaustion. The second stanza tells us that the battle of this life is over, then follows the equisite figure,

> Rest, where the gates are closed
> With each evening's setting sun.

The third stanza i sdevoted to the thought of that peace that pervades the heavenly domain,

> "Peace, where no strife intrudes"
> Death brings to an end the struggle
> Of our "wild life's busy hum."

The fourth stanza carries the same thought as the third,

the thought of peace, and adds that death frees the oppressed, and closes with the effective lines,

"For the angels guard those well
Who sleep on their mother's breast."

The last stanza is a fitting climax to the hymn, it suggests peace and music, and finally the resurrection morn where "life's victory is won."

From a purely literary standpoint two features distinguish this hymn. First, there is a mingling of the thought and feeling of rest and peace; secondly, the style, and under this head we note the diction, but particularly a group of effective figures of speech which, coupled with the thought and feeling, raise the hymn at times into the realm of poetry.

QUESTIONS AND PROBLEMS

1. Give a brief sketch of the life of George Careless. Material to be found in Jenson's *Biographical Encyclopedia.*
2. Give names as nearly as possible of the persons who have served as conductors of the Tabernacle Choir.
3. Discuss the proposition: The Tabernacle choir, an important factor in establishing the musical prestige of this intermountain country.
4. What does it mean to be chaplain of the United States Senate?
5. Have the words of "Hark, listen to the trumpters" read to the group; have the organist play the Careless music, "Courage." Listen carefully to both words and music, and see if you think the composer accomplished his purpose, that of producing a hymn that would inspire courage.
6. Give a brief sketch of the life of Henry W. Naisbitt.
7. Name the hymns in the Latter-day Saint hymn book attributed to his authorship?
8. What does the poet mean when he speaks of sleeping on mother's breast?
9. What words of the hymn carry the note of hope?
10. Discuss this proposition: A funeral hymn failing to carry the note of hope, fails in its purpose.

LESSON IV

Social Service.

(Fourth Week in February)

LEADERSHIP IN THE HOME

In our previous lesson we observed two ways in which the home is regarded, first, as a preparatory school for training boys and girls for useful service in the community, the church, the

state, and the nation; secondly, as an end in itself, a sort of ideal life, one for which we must make preparation, if our ideal is to be realized. According to this viewpoint, the schools and our religious organizations become means to the end of better home life. Preparation for home leadership is thus a preparation for real life, a life to which every normal man and woman should look forward.

In this lesson, when we speak of home leadership, we mean such leadership as is expected of a husband and father, wife and mother. This, however, does not mean that other members of the family, such as a grown up son or daughter, may not contribute in certain ways and at different times, to home leadership. Very often a young man or young woman in the family possesses skill or information which the family is very much in need of and which parents may not possess. When such is the case, it is to the advantage of all that such responsibility of leadership should be placed upon them.

WHAT HOME LEADERSHIP IMPLIES

To be a leader in the home is a responsibility quite as difficult as it is important. The demands upon such leadership, although numerous, may be classified under three headings, those necessary for life, those essential to health, and thirdly, those essential to moral and spiritual welfare. (1) The first demand is that of providing food, clothing and shelter for the family. The basic importance of this requirement cannot be over estimated; in fact, the very existence of the family depends upon the satisfying of this need. (2) The second class of demands is also significant, that of knowing how to care for the physical bodies, especially those of growing children. The child must be guarded and protected on every hand from accidents and diseases. And when sick he must be nursed back to health. The intelligence and skill required here is of a very high order. Of course, expert assistance may be employed to help the family meet the demand for health, but the extent to which doctors, nurses, and hospital services are employed will depend largely upon the income of the family. The average home can afford to employ health experts only when emergency requires it. Home leadership must, in general, embody health leadership. (3) The third duty which home leadership must perform, the moral and spiritual education of the family, is even more difficult than the second. This kind of service cannot be bought with money. There are no expert moral and spiritual physicians that we can employ to help us solve questions of this order. Father and mother must possess the intelligence and skill required to protect the home from vice and to promote wholesome moral and spiritual life within the circle.

EDUCATION FOR HOME LEADERSHIP

God has endowed most parents with powers and capacities to meet, with a fair degree of success, the demands which are made of them. But these capacities may never come out and show themselves unless we make an effort to bring them forth. We must educate ourselves to think, we must school our feelings, we must train our impulses to wait until the more careful judgment gives command. Home leadership needs to cultivate exemplary habits. It needs to develop guiding principles, high ideals. But good habits are not formed, nor are ideals developed, without effort. Individual application, diligence, coupled with our natural endowments on the one hand, and the splendid religious and educational institutions on the other, should make it possible to develop among the Latter-day Saints as high a type of home leadership as the world has ever known.

FACTORS IN EDUCATION FOR HOME LEADERSHIP

We are not unappreciative of the great service the public schools and our religious organizations have rendered in educating young people for home life. But as parents we are becoming more fully aware of what home leadership means, and ever more conscious of our limitation in meeting the many demands that the home makes of us. We believe that the schools and the Church are capable of rendering even greater service in this respect, if only we will make proper use of them. We believe that young people who, within a few years are to take upon themselves the responsibilities of home leadership should be educated to sense its importance. They should be taught first of all to take a more serious attitude toward such subjects as marriage and parenthood. Sush an attitude of mind would follow very naturally if education were headed a little more in the direction of the home (or at least not away from it). Every step taken by the schools and other educational organizations in this direction should be encouraged by parents. Our ideal will be reached only when (1) both men and women understand the seriousness of the religious and social obligations which the marriage relation imposes: (2) when they have a knowledge of the art of home building, including habits of thrift, economy, and industry; (3) when they are taught the fundamental laws and principles of physical and mental health, and (4) lastly, and by no means least in importance—when young people are educated in the basic laws of moral and mental growth and the best method of home education which will bring this about. In the lessons which are to follow, these questions will be treated more in detail.

QUESTIONS

1. How might the duties of home leadership be classified?

2. (a) Which of these duties call for special educational preparation? (b) Which can be met by good common sense? (c) Which of these obligations will money satisfy? (d) Which depend entirely upon the intelligent effort of the parents?

3. Why is the home a better place than a public institution for the moral and spiritual education of children?

4. What kind of education do you consider to be desirable for home leadership?

5. Describe (a) an ideal father, (b) an ideal mother.

6. In what way does our Church organization educate young people for the responsibilities of the home?

7. What are the high schools and colleges doing for the home? What more do you think they could do to assure good homes?

8. According to an educator of wide recognition, "eighteen out of one hundred college girls state bodily that they would rather be men than women," and more than "one-half of the school girls in these censuses choose male ideals, as if those of femininity are disintegrating." How do you account for this condition?

TEACHERS' TOPIC

(February)

The Month of Patriotism

1. The Auxiliary Organizations' Slogan, "We stand for loyal citizenship."
2. Washington and Lincoln, the highest types of loyal citizenship. Their loftiest ambition—their country's good.
3. Meeting of obligations and discharging duties the test of loyalty.
   a. Prompt payment of dues and offerings.
   b. Regular attendance at meetings and support of officers.

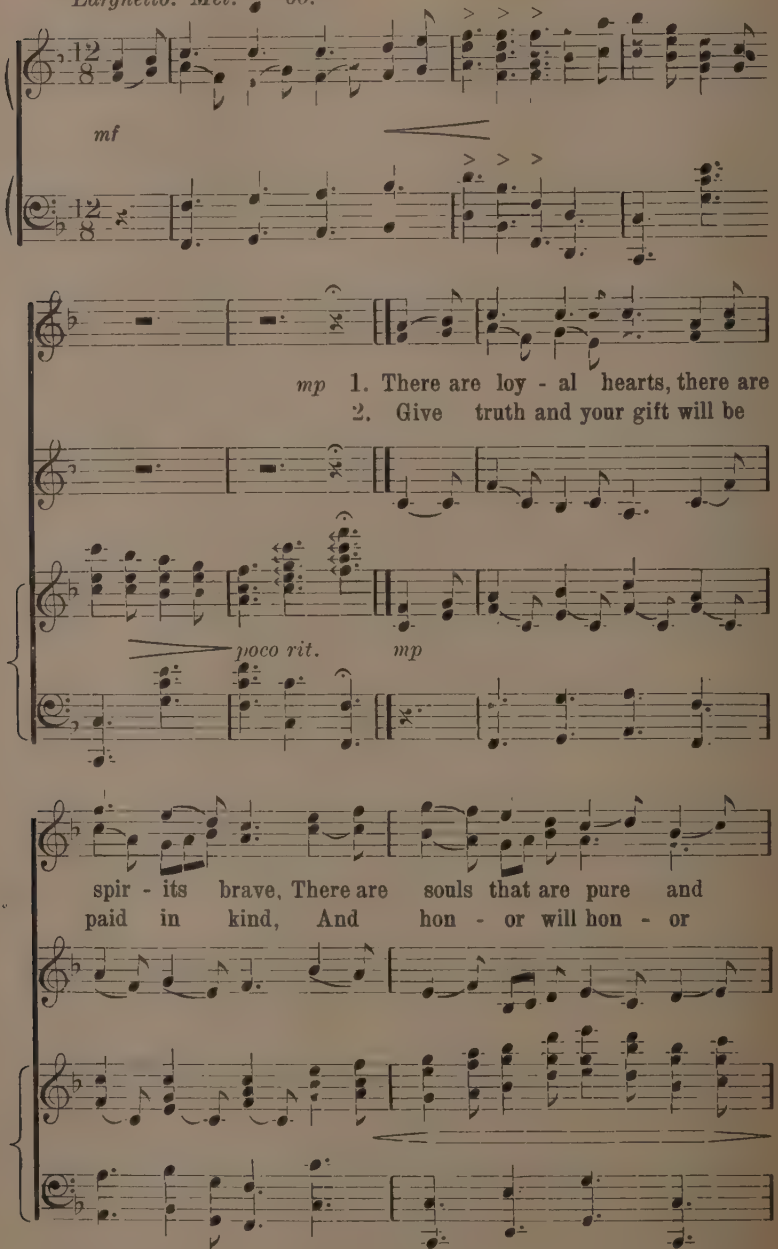
Life's Mirror

Trio for Women's Voices

Affectionately inscribed to Chorister Lizzie Thomas Edward and members of the General Relief Society Choir

Words by MADELINE BRIDGES. Music by EDNA H. CORAY.

Larghetto. Met. ♩=60.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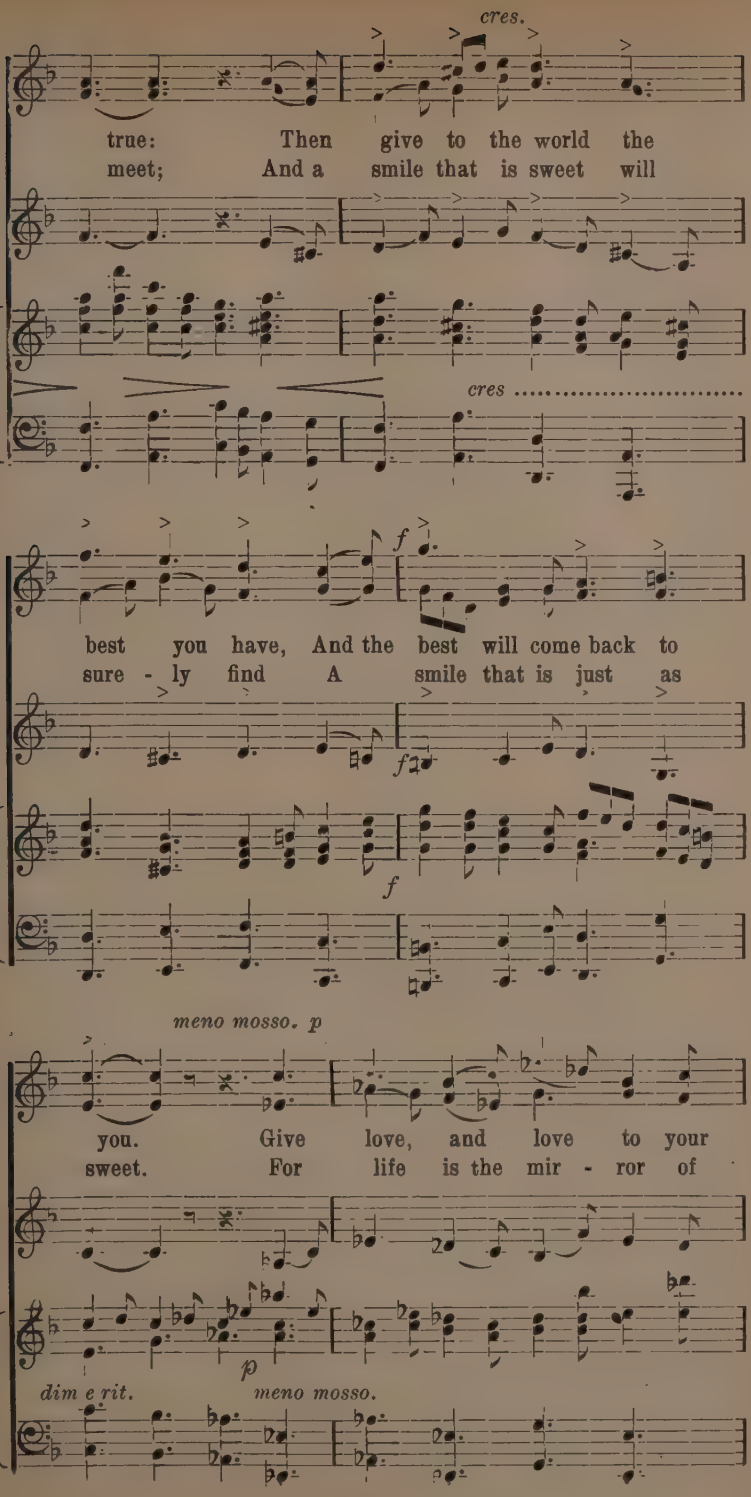
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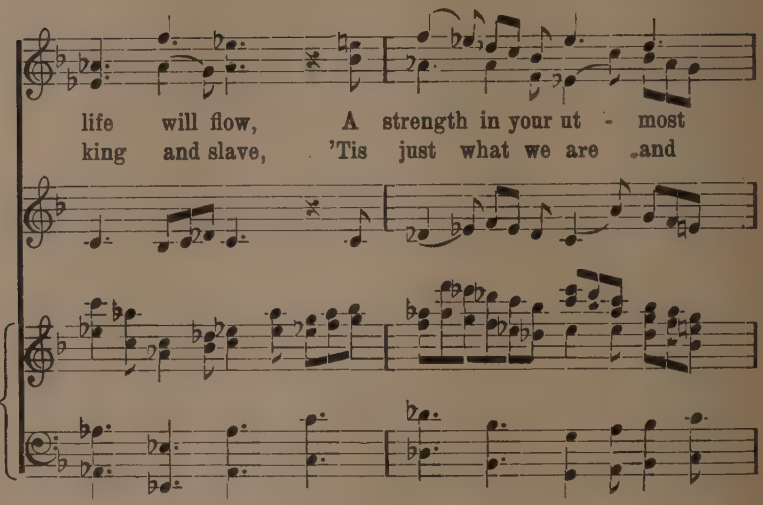
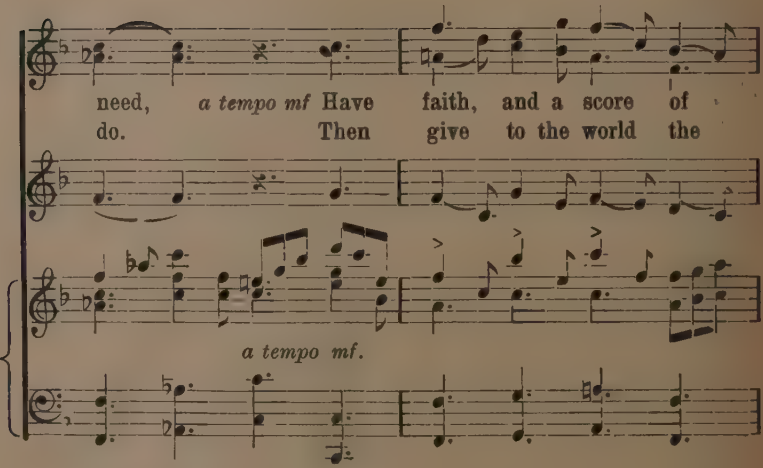
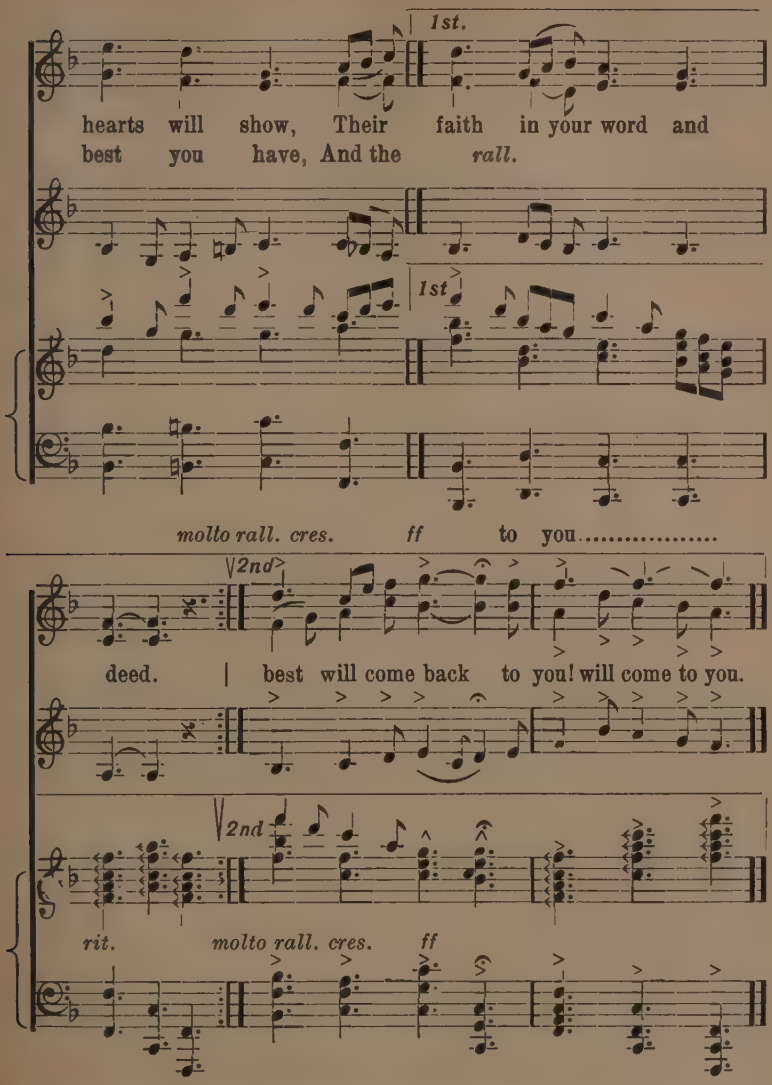
dim e rit.
meno mosso.


life will flow, A strength in your ut - most
king and slave, 'Tis just what we are and


need, a tempo mf Have faith, and a score of
do. Then give to the world the
a tempo mf.


1st.
hearts will show, Their faith in your word and
best you have, And the rall.
1st
molto rall. cres. ff to you.....
2nd
deed. | best will come back to you! will come to you.
2nd
rit. molto rall. cres. ff

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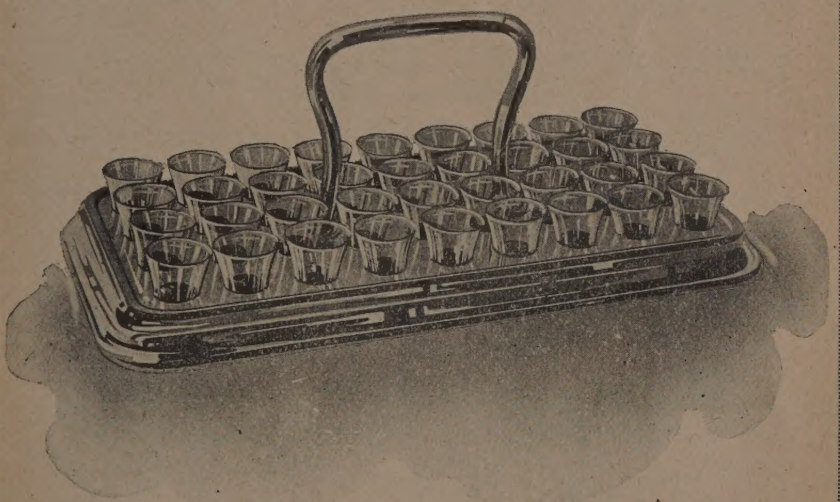

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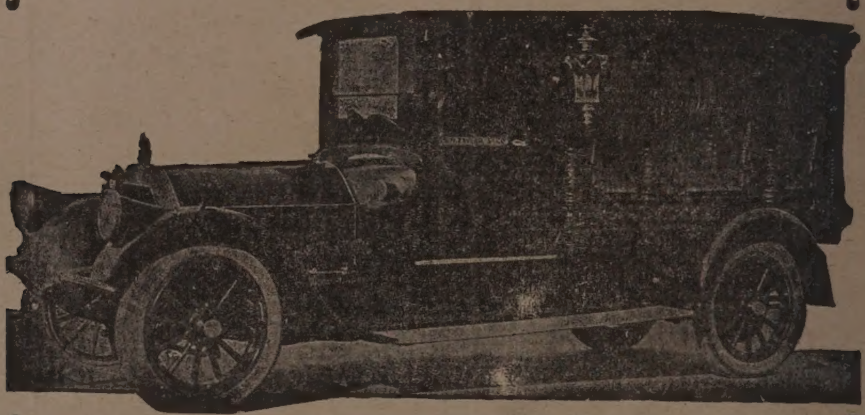

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